



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

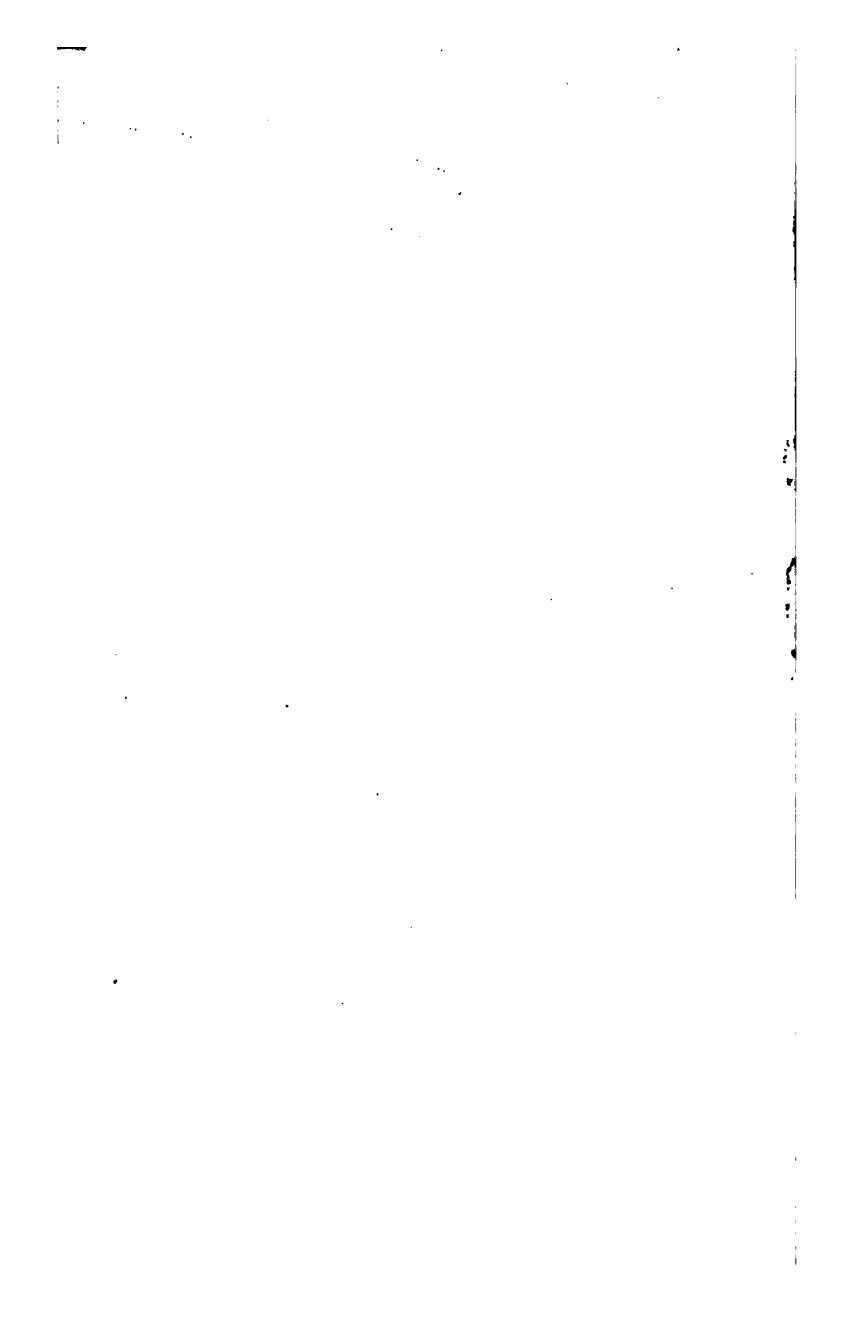


6000952020

13079 f. 9





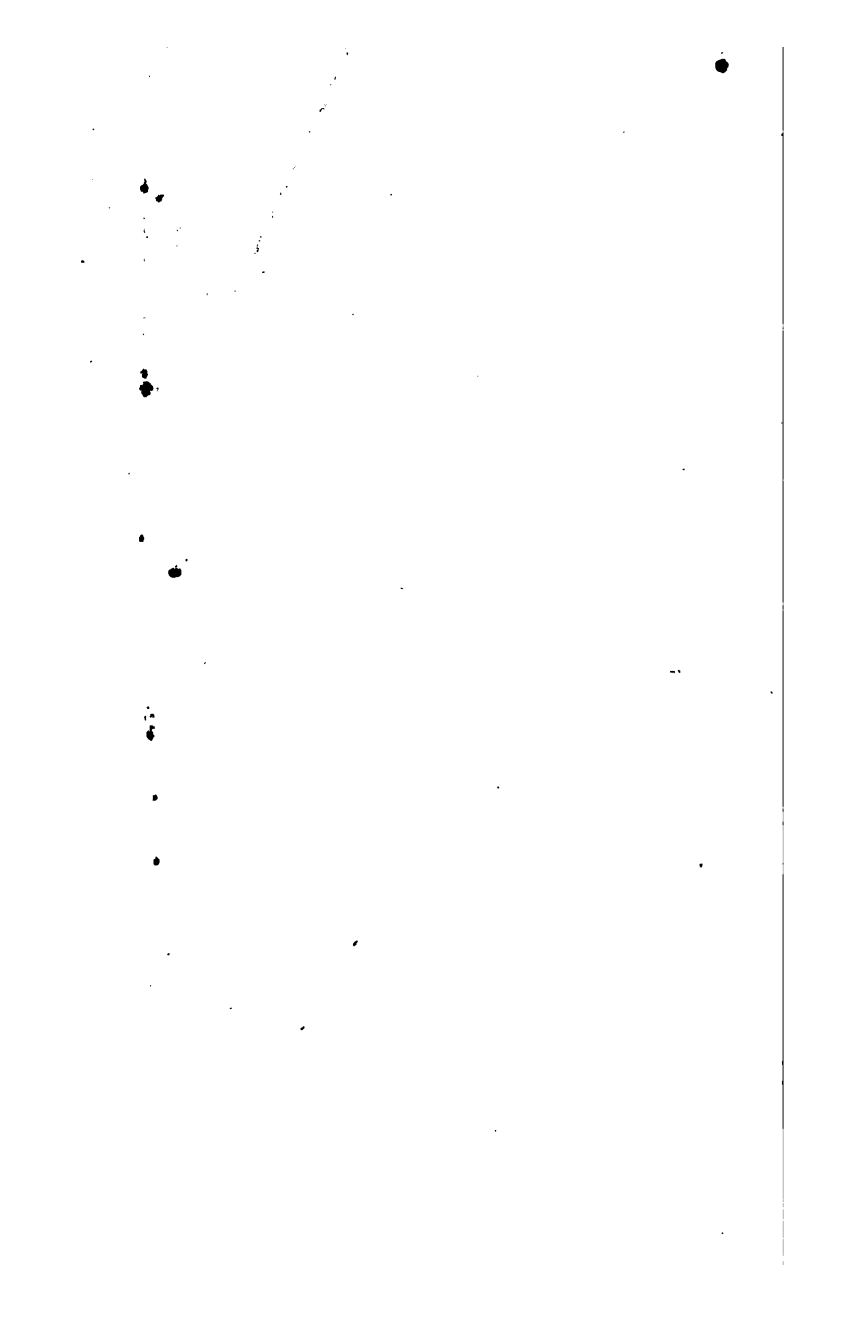


7

SCOTCH  
PRESBYTERIAN ELOQUENCE  
DISPLAY'D  
(in)  
THE FOLLY OF THEIR TEACHING  
DISCOVER'D,  
FROM THEIR  
DOURS, SERMONS, PRAYERS, &c.  
WITH  
CONSIDERABLE ADDITIONS,  
TAKE FROM  
SCARC AND VALUABLE MSS., &c.  
LONDON:  
PRINTED FOR THE BOOKSELLERS.  
MDCCLXXV.

538 [CALDER'S (Robt.)] The Scotch Presbyterian Eloquence: or, The Foolishness  
of their Teaching discovered from their Books, Sermons, and Prayers, and some  
Remarks on Mr Rule's late Vindication of the Kirk, second edition, with Addi-  
tions, sm 4to, hf of leather, 1694 o 3 0  
1789 o 3 0

539 — Another Copy, sm 8vo, cf



**SCOTCH**  
**PRESBYTERIAN ELOQUENCE**  
**DISPLAY'D;**  
**OR,**  
**THE FOLLY OF THEIR TEACHING**  
**DISCOVER'D,**  
**FROM THEIR**  
**BOOKS, SERMONS, PRAYERS, &c.**  
**WITH**  
**CONSIDERABLE ADDITIONS,**  
**TAKEN FROM**  
**SCARCE AND VALUABLE MSS., &c.**

~~~~~  
**LONDON:**  
**PRINTED FOR THE BOOKSELLERS.**

**MDCCCLVII.**



*To the R. H. P. and P. of the K. the most  
G. and very G. P. of the present P. of  
the C. in Scotland, E. C.*

MY LORD—As there was never any book and patron more suited to one another than this book is to your Lordship, so there were never any reasons more satisfying than those that have induced me to this dedication: for first, if, in this incredulous age, some men should charge the following relations of any falsehoods, it were an injustice done to your Lordship to pretend that any man is so capable to vindicate them as your Lordship, who, amidst the throng of so much ecclesiastical and civil business at court (from which you are now fain to retire for ease and refreshment, to your wonted solitude in the country), have been very constant and close in the study of those extraordinary books cited in this pamphlet; and so unwearied an hearer of those wonderful preachers, of whom I now treat, that you have every day heard them with joy for many hours together; and never failed, with your own hand, to write those learned and elaborate discourses I have here published, and many more of the like nature; in which zeal (to your glory, and to the shame of the other professors be it spoken), you had no equal but one ruling-elder, a bonnet-maker in Leith-wynd.

So that, my Lord, this dedication is but only the offering to you some few of the rare sayings, and comprehensive sentences, which grace and adorn those papers that your Lordship has been at such pains to collect, and are still so careful to preserve; and which you justly value more than all the rights and charters of your very opulent and flourishing

fortune. My Lord, the easy access which these high and mighty preachers have ever allowed your Lordship to their company, joined to that vast experience which you have now acquired in the stile of the curates, by your allowing them so fairly and fully to make their defences at the council board, gives you such a tittle to judge of the works of these *contending parties*, as none but yourself can pretend to. Your Lordship knows well it is impossible for the ablest curate or prelate amongst them all to imitate the *precious, powerful, soul ravishing, heart searching eloquence* of those sons of thunder, Kirkton, Rule, Shiels, Areskine, Crichton, Dickson, &c. and that there is such a real difference betwixt their sermons and that of the prelatical party, that if the first be gospel, as your Lordship is fully persuaded, then it must be received by all men for an unquestionable truth, that the gospel was never preached in Scotland when prelacy prevailed in it, as your Lordship, and the godly part you patronize, have often affirmed : and though this were not evident to all that compare the works of the present professors with those of their opposites, yet your Lordship's simple word would pass in the world for a sufficient proof of it ; lying, slandering, or the least known falsehood, being infinitely below such a true gentleman : Nay, there is no heroic virtue more conspicuous in your Lordship than your veracity, which hath so filled the minds and mouths of all who intimately know you, that it must needs one day make a considerable figure in the account of your Lordship's life, which cannot miss to see the light in a short time, being that, for these three years past, you have so successfully laboured to furnish plenty of memoirs and authors for such a work.

But, 2dly, Some of the malignants, who have no taste for such spiritual sayings, as daily drop from the pens and tongues of the covenanted brethren, may accuse the books and sermons here cited of nonsense; but as ill-natured as the world is grown, they must own that your Lordship has been very long, and very intimately acquainted with the truest and best nonsense; so that being a compleat master of it yourself, it must be allowed that you are also a very good judge. Besides, my Lord, the curates themselves cannot deny but that your Lordship is fully qualified to judge of the works of such learned men as are spoken of in this treatise, if they consider your wonderful knowledge of, and great concern for, the mother university at St Andrews, which had the happiness to be nearest to your Lordship, and to be your particular charge; and the kingdom is not insensible how you reformed and purged it thoroughly, with such unspeakable justice and impartiality, that even aged gentlemen, doctors of divinity, and heads of colleges, some who had been your Lordship's own masters, and one your kinsman, had not the least regard nor respect from you, because of their wanting *Covenant Grace*, without which no man is valuable in your Lordship's eyes: Let men but consider with what deliberation and foresight you did proceed, and what prudent and learned advice you did follow, in providing for the education of the rising generation in that society, and then they can never doubt of your being wonderfully qualified both to be a patron and a judge of this book.

These considerations, joined to that of your Lordship's inexpressible merit (for which I want a comparison,) naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* in-

to your protection, as cordially as you do the authors of them: If your Lordship's unknown modesty would allow it, I could tell the world, in a few words, some of your unnatural and acquired endowments; to your courage and conduct, which are equal, you have added such a success as to raise the church and state of Scotland to be the wonder and amazement of the world: Such burning and unquenchable zeal, such strange and unaccountable prudence, and unparalleled piety, have appeared in all your public actions, that if others had but wrought together with your Lordship any measure, then, I dare say, (as your Lordship excellently words it, in your pious printed speech to the Parliament,) *A greater dispatch had been made of the Prelatists, and many honest suffering ministers, ere now, had been delivered out of their pinches*; and the enemies of the Kirk and Covenant had vanished, as they did lately from court, when your Lordship condescended to appear in person at it: It is to you that the nation owes her miraculous deliverance from the idolatries of the Creed, Lord's Prayer, and *Gloria Patri*: It is your Lordship that hath rescued us from the superstitions of observing Christmas, Easter, and Whitsunday, and from all the Popish fopperies of cassocks, close-sleeved gowns, and girdles: It is your Lordship that has enriched their Majesties' treasure with the revenues of fourteen fat bishops, and with admirable expedition have voided more than half of the churches of the kingdom; and advanced such a set of preachers, as, it is certain, never flourished in any period of the Church of Scotland under any of their Majesties' predecessors: and now that some malignant lords have been brought into the council again, your Lordship hath retired from it, bravely scorning to sit

at the same board with the opposers of the cause.

My Lord, though the times have been reeling and dangerous, yet your Lordship has, by extraordinary management, put yourself beyond the greatest reach and malice of fortune; for you have, indeed, deserved well of all parties: King James is obliged to thank you for the real service you have done him; and King William for your good will to serve his Majesty: The Presbyterian clergy owe their good livings to you, and the Episcopal divines are bound to you, for advancing them to the honour of being Confessors. The stubborn Highlanders owe all their composition-money to your Lordship, and the *West country rabble* were highly enriched by your Lordship's countenance and protection: You scorn that malignant way of making your palace a cook's shop for strangers; but though your courses be short, yet it is well known that your graces are long; at least, after dinner, the full length of a curate's sermon, and that is three quarters of an hour: There is one thing more that your Lordship is most remarkable for, and that is, your daily practice of family duty; it is well known, that there have been more new creatures begotten in your Lordship's family than in any other we have yet heard of; and in this matter, such is your great goodness and humility, that you condescend often to allow to some of your servants, the paternal honour that's known to be due to your Lordship.

To say nothing, my Lord, of those supernatural gifts and graces that you are pleas'd to value yourself upon, even in your most familiar words and professions, nothing is more frequent in your Lordship's mouth, than the *taking of God solemnly to witness* upon all occasions, that *you never make one step without the special direction and assistance of the Holy Ghost.*

Now these considerations being duly weighed, to whom should these papers fly for sanctuary, in this backsliding generation, but to the celebrated patron both of the matter and of the men, that are here in question; to whom should I rather dedicate this incomprehensible *rhapsody of human eloquence*, this treasury of *holy aphorisms*, and *sententious raptures*, than to the oracle of this mysterious way of *pulpit rhetoric*, and the unquestionable witness to the truth of every syllable that is here delivered? meaning your learned self, my Lord. And I beseech you to accept of this present (which I hope shall not be the last neither) as a tribute from the hand of

Your Lordship's most obedient,

and most obliged Servant,

JACOB CURATE.

---

#### POSTSCRIPT TO THE READER.

THE reader must be here given to understand that, in exposing this *gallimaufry of enthusiastic zeal, farce, and nonsense*, the publisher had no design upon the lashing either of persons or opinions, any farther than to shew the world the folly, the misery, and the danger of *false prophets* and *blind guides*: In which case there needs no other argument than the very history of the age we live in. The reader should do well to have a care too, not to make a sport and merriment of so tragical a judgement, as ought rather to move men to the solemnity of a repentance in tears and sackcloth; for the foolishness of this liberty is no excuse for the wickedness of it. Under these precautions the reader will be so wise as not to laugh where he should cry.

SECT. I.—CHAP. I.

*The true character of the Presbyterian Pastors and People in Scotland.*

OUR blessed Saviour, in his sermon on the mount, bids us beware of false teachers; and tells us, "That by their fruits we may know them:" Such fruits are not open and public scandals, for then the simple multitude, that measure religion by the sound, and not by the sense, could not easily be deluded by them. It must be acknowledged, that the end of preaching should be the edification of the hearers; the design of it being to persuade men to piety towards God, and charity towards one another, and to draw the image of God upon the souls of men. But it will appear from what follows, that the Scots Presbyterian sermons have no such tendency; for the preachers themselves, who would have the world believe that they only are the powerful and soul refreshing-gospellers, have not been industrious to draw the likeness of God upon the hearts of their hearers, but merely to impress their own image there; that is, they labour'd not to make good Christians, but rigid Presbyterians.

That I may not be thought to assert this without ground, (for I would not slander the Devil!) I shall first give you the true character of the Presbyterian pastors and people. 2. I shall lay before you some remarkable passages taken out of their own printed books, to confirm this character. 3. Some special notes, written from their own mouths, as they preached them, under the happy reign of King Charles II. and since the late revolution, *Lastly*, I shall give you some taste of that extemporary gibberish which they use instead of prayer, and for which they have jostled out, not only all the liturgies

of the pure and primitive church, but even the Lord's prayer itself; because it is an evident argument and pattern for Christians praying in a set form. And in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free trial, if that may be had where Presbyterians rule.

In the first place then, I am to give you the true character of Presbyterian pastors and people. I shall begin with the people; for they are truly the guides, and their pastors must follow them, whom they pretend to conduct: For the preachers of the new gospel, knowing that their trade hath no old nor sure foundation, are forced to flee to this new and unaccountable notion, that the calling and constituting of ministers is in the power of the mob: now the world knows, by too long and sad experience that their *mobile* is not led by reason nor religion, but by fancy and imagination; so that we may be sure, when the election of ministers is put in their hands, they will chuse none but such as will readily sooth and indulge them in their most extravagant and mad humours: What ministers can be expected from the choice of a people void of common sense, and guided by irregular passions, who torture the scripture, making it speak the language of their deluded imaginations? They will tell you that you ought to fight the battles of the Lord; because the Scripture says, in the epistle to the Hebrews, "Without shedding of blood there is no remission." They are generally covetous and deceitful; and the preaching they are bred with hath no tendency to work them into the contrary virtues. They call peace, love, charity, and justice, not gospel, but dry morality only. I had once very great difficulty to convince one of them, that it was a sin

for him to cheat and impose upon his neighbour in matters of trade, by concealing the faults of his goods from the buyer. He asked my reason: I told him, because he would not wish one to deal so with himself; "That is, *said he again*, but morality; for if I shall believe in Christ, I shall be saved." I asked him, Was not this Christ's saying, "Whatsoever ye would that others should do unto you, that do you unto others? Yes, said he, that was good: but that Christ, because of the hardness of the Jews' hearts, spake very much morality with his gospel." The poor man spoke as he was taught and bred in the conventicles; for it will be very long ere they hear a sermon upon just dealing, or restitution of ill-gotten goods: and who knows not that despising of dominions, speaking evil of dignities, and rising in arms against the Lord's annointed, is with them but fighting the battles of the Lord? One George Flint, in the parish of Smalholm, in the shire of Tiviotdale, was look'd upon as a very great saint among them; and yet, out of zeal against the government, he kept a dog whom he named Charles, after the king; and a cat which he named Katharine, after the queen; and another dog, whom he named Gideon, after the minister of the parish. They are a people that will not swear in common discourse for a world, yet they never scruple before a judge any perjury that may seem to advance the cause, nor stand in their ordinary dealings to cheat for a penny; nay, murder itself becomes a virtue when the work of the covenant seems to require it: And the new gospel which they profess, is so far from condemning lying, cheating, murder, and rebellion, when committed to fulfil the ends of the Solemn League, that many of those whom they reckon martyrs, have, at their execution, gloried

in these crimes, as the sure evidences of their salvation.

Morality being thus discountenanced by the generality of that party, the poor people are thereby lock'd up in a cell of ignorance. This did clearly appear, when the laws in the former government discharged conventicles, the people being brought thereby home to the churches: When the ministers began to catechise them in the principles of the Christian religion, they found them grossly ignorant; for when they were desired to repeat the Creed, Lord's Prayer, and Ten Commandments, they told them, they were above these childish ordinances; for if they believed in Christ, they were certainly well; and yet these ignorants would adventure to pray *extempore*, and in their families, to lecture upon the most mysterious chapters of Ezekiel, Daniel, or the Revelation. A grave and good minister told me, that, upon a certain occasion, he desired a very zealous she saint to repeat the Creed, and that she returned this answer, "I know not what you mean by the Creed." Did not your father, *said the minister*, promise to bring you up in that faith? Indeed did he not, *said she*; for, I thank my Saviour, that superstition was not in my father's time. What then was in your father's time, *said the minister*? It was, *said she*, the holy covenant, which you have put away. Whether was it the covenant of works or grace *said the minister*? Covenant of works, *said she*! that is handy-labour: It was the covenant of grace which was made with Adam, and which all of you have put away. At night she went home, and a number of the sighing fraternity flocked after, pretending to hear her pray; their family exercise being ended, she told them the conference that passed betwixt the curate and her;

and they all concluded she had the better, and that she was certainly more than a match for the ablest curate in that country.

Generally their conventicles produced very many bastards, and the excuses they made for that was, "Where sin abounds, the grace of God superabounds: there is no condemnation to them that are in Christ." Sometimes this, "The lambs of Christ may sport together: to the pure all things are pure." Nay, generally they are of opinion, that a man is never a true saint till he have a sound fall, such as that of David's with Bathsheba. The following narrative of a well known truth shall serve for instance.

A party of King Charles the Second's guards being sent to apprehend Mr David Williamson, one of the most eminent of their ministers now in Edinburgh, for the frequent rebellion and treason he preached then at field-meetings; and the party having surrounded the house where he was, a zealous lady, mistress of the house, being very solicitous to conceal him, rose in all haste from her bed, where she left her daughter, of about eighteen years of age; and having dressed up the holy man's head with some of her own night-cloaths, she wittily advised him to take her place in the warm bed with her girl; to which he modestly and readily consented; and knowing well how to employ his time, especially upon such an extraordinary call, to propagate the image of the party, while the mother, to divert the troopers' enquiry, was treating them with strong drink in the parlour; he to express his gratitude, applies himself, with extraordinary kindness, to the daughter; who finding him like to prove a very useful man in his generation, told her mother she would have him for her husband: to which the

mother, though otherwise unwilling, yet, for concealing the scandal, out of love to the cause, consented, when the mystery of the iniquity was wholly disclosed to her. This whole story is as well known in Scotland, as that the covenant was begun and carried on by rebellion and oppression.

Nor was the actor more admired for his extraordinary diligence and courage in this matter than for his excellent invention in finding a passage of St Paul's, to prove, that the scandal of this was very consistent with the state of a person truly regenerate: "Verily I do not, *said he*, deny, but that, with St Paul, I have a law in my members, warring against the law of my mind, and bringing me into captivity unto the law of sin, which is in my members." Now, according to the gloss which that whole party puts upon this scripture, saying that St Paul here speaks of himself, and does not personate an unregenerate man, this defence of Williamson's must be allowed to be good; as also, that the height of carnality is consistent with the greatest grace. Even so the heretics in St Peter's days wrested some things hard to be understood, in St Paul's epistles, to their own destruction.

There was among them a married woman near Edinburgh, who had paid several fines for not going to church, yet scrupled not to commit adultery with one of the Earl of Mar's regiment; and the fellow himself that was guilty, told, out of detestation to their damnable hypocrisy, that the vile woman had the confidence in the time of her abomination, to say to him, "O you that are in Mar's regiment! But you be pretty able men, but yet ye are great covenant breakers: alas! few or none of you are godly."

There are very many instances of this nature;

... I shall only add one more, which was told me by a gentleman of good reputation and credit, who himself confessed to me with regret, that, in the heat of his youth, he had been guilty of the sin of fornication with a gentlewoman of that holy sect: He says, That being with her in a garret, and she hearing somebody come up stairs, she said to him, " Ah, here is my annt, I must devise a trick to divert her." Upon which she fell a whinnying and howling aloud, as these people used to do at their most private devotions: " Oh, to believe, to believe: Oh, to have experience," *said she*. And by that means she diverted her aunt's further approaching, who instantly retired, commending her niece's zeal and devotion. The gentleman conceals the woman's name, out of regard to her honour and his own: begs pardon for the sin, and tells it only in order to discover the abominable nature of their hypocrisy.

They are generally deluded by persons that have but a specious pretence to godliness. And such is the force that a loud voice and a whinnying tone, in broken and smother'd words, have upon the animal spirits of the Presbyterian rabble, that they look not upon a man as endued with the spirit of God, without such canting and deformity of holiness. A person that hath the dexterity of whinnying may make a great congregation of them weep with an ode of Horace, or an eclogue of Virgil; especially if he can but drivel a little, either at mouth or eyes, when he repeats them. And such a person may pass for a soul ravishing spiritualist, if he can but set off his nonsense with a wry mouth, which with them is called, " A grace-powering down countenance." The snuffling and twang of the nose passes for the gospel-sound, and the throwings of the face for the motions of the spirit. They are more con-

verned at the reading the speeches of their covenant martyrs, yea such martyrs as died for rebellion and murder, than in reading the martyrdom of St Stephen, or of any of his followers. A sermon of mere railing and nonsense will affect them more than Christ's sermon on the mount: and no wonder, for all they do is to affect the passions, and not the judgement.

One Mr Daniel Douglas, an old Presbyterian preacher in the Merse, a simple man as to the world, yet of more learning, ingenuity, and good nature than most of them; he was not long ago preaching before the meeting of his brethren, and analysing a text logically, and very remote from vulgar capacities; yet so powerful and melting was his tone and actions, that in the congregation he spies a woman weeping, and pointing towards her, he cries out, "Wife, what makes you weep? I am sure thou understandest not what I am saying; my discourse is directed to the brethren, and not to the like of you; nay, I question whether the brethren themselves understand this that I am speaking."

Several instances can be given of their strong delusions; this is none of the least, that they take it for a sure evidence upon their death-beds, that it is well with them, because they never heard a curate in their lifetime: For the author of the "*Review of the History of Indulgences*, tells us, that some of the leading people among the Presbyterians were of opinion that baptism by Episcopal ministers is the mark of the beast; and the hearing of them as unlawful as fornication, adultery, or the worshipping the calves of Dan and Bethel; And I think that a curate can tell no worse tale of them than this, which a Presbyterian himself owns and declares to the world in print."

I cannot here pass by what happen'd a few years ago in the parish of Tindrum, in the south-west: A person that was executed for bestiality there, in his prayers blessed God, that for a long time he had heard no curate preach; at which the hearts of some Presbyterian saints began to warm with affection to him, and exprest so much charity, that upon that account they doubted not but that he might be saved; and were sorry that he was not allowed to live, because of the good that such a zealous man might have done.

It is a well known truth in a parish of Tiviotdale, that two or three sighing sisters, coming to a man in prison the night before he was burnt for bestiality, the wholsomest advice they gave him was this; "O Andrew, Andrew, Andrew, all the sins that ever you committed, are nothing to your hearing the cursed curates: if you get pardon for that sin, Andrew, all is right with you."

A young woman in Fife, daughter to a Presbyterian preacher there, reading that of St Peter, "Christ the Bishop of our souls," blotted out the word *Bishop*, and, in place thereof, inserted *Presbyterian of our souls*."

And by the same spirit of bigotry, one of her zealous sisters in the same family, tore every where out of her Bible the word *Lord*, because, *said she*, it is polluted by being applied to the profane prelates.

Instances of their madness and delusions might swell into a large volume, but I shall mention only two or three which are commonly known. What greater instance of delusion, than that seven or eight thousand people should be raised to rebellion at Bothwell-bridge, from labouring their ground, and keeping their sheep; and that by sermons, assur-

the pinnacle of the temple; but God will take the hammer of the covenant in his own hand, and knock down those proud prelates, and break all their coaches and their wheels to pieces, beloved, and lay the curates on their backs, so that they shall never rise again; for the prophet says here, that when they went, they went upon their four sides, and they returned not when they went: Beloved, that you may see is very plain and clear; for though they may go out and persecute God's own covenanted people, yet they shall return falling upon their broad sides, and get such a fall that they shall never be able to stand or return to persecute the godly, so long as they go upon their four sides, and are lifted up upon four wheels." The people said, they never heard such a sweet tongue in a gracious man's head. He spoke much against those that took an indulgence from King James. The next day he told them, that the Episcopal minister in the parish was his cousin, therefore he would go to church and hear how he could preach. "Truly, Sir, *says the people*, we shall go along with you where ever you go, albeit it be our ordinary to go to the meeting-house in the parish." And that very same day he brought all the dissenters in the parish to the church. The people intreated him to deal with the minister to turn Presbyterian, and promised to desert the meeting-house preacher, whom they ordinarily heard, and to hear the Episcopal minister upon his conversion. He promised to deal very seriously with him: For that purpose the next day he came to the minister's house, and after a few sighs and affected groans, he expostulates thus:—"Dear cousin, what makes you own perjur'd Episcopacy? What have you to say against that office? *replies the minister*. I have many arguments, *said he*, and one I

am sure you can never answer ; and you will find it in *Psalm* xlv. verse 1. My heart inditeth a good thing. Now, is not this, *says he*, a plain argument against bishops : For when will they indite good things ? The people wondered that the minister could not be persuaded by so clear an argument, and said, poor soul, his heart is hardened ; he has not grace enough to believe and be converted." This account is proved before very many famous witnesses in the city of Edinburgh. All I have told of them is truth, but the hundredth part is not told. You may judge of the tree by these fruits ; and what a delicate set of reformers we have at this time in the west and south of Scotland.

## CHAP II.

I come, in the next place, to give you a true character of their preachers : And truly, to be plain, they are a " proud, sour, inconverable tribe ; looking perfectly like the Pharisees, having faces like their horrid decree of reprobation." They are without humanity, void of common civility, as well as catholic charity ; so wholly enslaved to the humours of their people, that they give no other reason why they converse not with men of a different opinion, but only that their people would take it very ill if they should. However, I fear there is something in it more, and that is, lest their ignorance should be discovered ; for 'tis certain, they have as little learning as good nature ; and we have both felt and seen, that that is next neighbour to none at all.

They have their souls cast into a different mould from all Christians in the world. There is no church but they differ from, both in worship and practice. They have quite banished the use of the

Lord's prayer, and what ridiculous stuff they have foisted in for it shall be told in its proper place. The smoothest reason that they alledge for their forbearing it, is, that the use thereof is inconvenient. Their famous preacher, James Kirktown, when one of the magistrates of Edinburgh enquired why they did forbear the public use of the Lord's prayer; told him downright, Because it was the badge of the Episcopal worship. I doubt not but many have heard long ere now of a conference that passed betwixt my Lord B—— and a ruling-elder in the north. In short, it is this: Five Presbyterian preachers, last year, appointed themselves judges, to purge two or three dioceses in the north. They took to assist or accompany them, some whom they call ruling-elders; and one of them intreated my Lord B—— to further with his help the happy and blessed reformation, particularly by giving in complaints against ignorant, scandalous, and erroneous ministers, that the church of God might be replenished with the faithful: "Truly then, *saieth my Lord*, there is one whom I can prove to be very atheistical, ignorant, and scandalous. *At which the ruling elder began to prick up his ears*: and pray you, Sir, *says he*, Who is the man? Indeed, *says my Lord*, I will be free with you, it is Mr James Urquhart, one of your own preachers, who is come with you now to sit as a judge upon others; and, by witnesses of unquestionable honesty, I can make it appear that he said, if ever Christ was drunk upon earth, it was when he made the Lord's prayer. And I appeal to yourself, who are a ruling-elder, whether or not this be blasphemy! Some other things of a scandalous nature I can prove against him. O! but, *says he*, we are not come here to judge our brethren, our business is with the curates.

It is ordinary to hear the people say, that if Christ were on earth again, he would think shame of that form; that they could make better themselves, and that he was but young when he composed it: All which blasphemies must needs be the effects or consequence of what they hear from their preachers. And as for the Apostles' Creed, it is not so much as once mentioned at the baptizing of infants; for all that they require at baptism is, that the father promise to breed up the child in the belief of the Westminster Confession of Faith, and that he shall adhere to all the national engagements lying on them to be Presbyterians.

Mr John Dickson, preacher in the meeting-house at Kelso, said once in a sermon: "Ask, *said he*, an old dying wife, if she hath any evidence of salvation? she will tell you, I hope so; for I believe the Apostle Creed, I am taken with the Lord's Prayer, and I know my duty to be the Ten Commandments. But I tell you, Sirs, these are but old rotten wheelbarrows to carry souls to hell. These are idols that the false prelates and curates have set up, to obstruct the covenant and the work of God in the land."

For reading the Scripture in churches, they have abolished that with the rest, and, in place thereof, he that raises the psalm reads the sermon that was preached the Sabbath before; and for the Gospel-hymn, called the Doxology, or *Gloria Patri*, they reject that as a superstitious prelatical addition to the word of God. A certain maid being lately catechised by one of these preachers, the first question he proposed to her was: "Maggy, now what think you are the saints doing in heaven? I know not, Sir. O Maggy, that is a very easy question, answer it, Maggy. I think then, *says she*, they are doing that in heaven which ye will not let us do on

earth. What is that, Maggy, *says he?* They are singing Glory to the Father, Son, and Holy Ghost, Sir. Now, that is your mistake, Maggy, *said he;* for there's no such malignant songs sung there; you have been quite wrong taught, Maggy; the curates have deceived you, Maggy."

They have no distinguishing garb from laymen, and yet they took upon them to admonish the King's commissioner in the last Assembly "for wearing a scarlet cloak; and told him plainly, That it was not decent for his Grace to appear before them in such a garb; upon which my Lord told them, that he thought it as indecent for them to appear before him in grey cloaks and cravats." When the church of Errol was last year made vacant by the expulsion of the reverend and learned doctor Nicolson, the elders and heritors there, whereof many were gentlemen of the best quality, met together, that, according to the present law and constant practice of the Presbyterians, they might chuse and call another minister to be their person: after they had unanimously agreed, and signed and sent a formal legal call to Mr Leisk, a person of indisputable qualifications for the ministry, in which he has been employed with great reputation for several years in the north, and one who has given signal evidence of his good affections to their present Majesties: My Lord Kinnaird, chief heritor, went with the rest to signify their calling of Mr Leisk to the Presbytery. At my Lord's entering into the place where the Presbytery were sitting, he asked, "If they were the ministers of the Presbytery? Do not you see that we are, *said the Moderator.* My Lord replied, that by their garb nobody could know them, and that their spirit was invisible." Now, whether it was for this jest, or because they

knew Mr Leisk to be Episcopal in his judgment, I know not; but this I know, that the grave new gossellers rejected the call, in despite both of the heritors and of their own law, and brought in a hot-headed young man of their own stamp and election. However, that they use no distinguishing garb, must be acknowledged to be very congruous; for truly they are but laicks, and it will surpass all their learning to prove that they are ministers of Jesus Christ, but merely preachers sent and called by the people, who are generally but very ill judges of men's qualifications for the ministry; hence their constant and vast heats and divisions about their calling of able men. The mobile ordinarily take their measures only from the appearances of things; and indeed a Presbyterian preacher's outside is not his worst, for they appear commonly, though in lay garbs, yet in sheep's cloathing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous wolves.

As to their sermons, they are still upon the government and the times, preaching up the excellency of their kirk-government, which they call Christ the Crown, Scepter, and Government of Christ. This was an old custom among them to preach up the times, and the neglect thereof they call sinful silence. When in the former confusions of the state, they violently intruded themselves, and usurped the government of the church, which they never had in settled times; in those days, at a public synod, they openly reprov'd one Mr Leighton for not preaching up the times. "Who, *sauit* he, doth preach up the times? It was answered that all the brethren did it. Then, *says Mr Leighton*, if all of you preach up the times, you may allow one poor brother to preach up Christ Jesus and eternity."

But this was never, nor is like to be the design of their sermons; for trace them in their politics, morals, mystics, and metaphysics, you shall find them selfish, singular, and full of nonsensical rhapsodies. These, perhaps, may seem hard words, but an Ethiopian must be painted black, and that is no fault in the painter.

For their politics, there is no government under the sun could tolerate them, if they but act in other nations as they have done in Scotland since their intrusion there: To instance but in our times, Did not Mr Cargill, one of their celebrated preachers, excommunicate all the royal family, the bishops and curates, and all that should hear them and adhere to them? They indeed that affect the name of sober Presbyterians, disowned these hill-men, particularly because they refused to join with them in thanking King James for the toleration which he granted to them. And yet such is the disingenuity of those who would be called sober Presbyterians, that they cry out, that they suffered persecution; whereas it was the Cameronians only, whom they disowned, that did suffer any thing; for these others were settled in churches by an indulgence granted by the King; against which indulgence, all the sufferers, like true Presbyterians, gave their testimony, calling it a mere brat of Erastianism. What government could tolerate such ministers as John Dickson, whom I named before, who, in a sermon preached by him in the parish of Galashiels, declared, "That it was all one to sacrifice to devils as to pay cess to King Charles."

I shall say no more of their sentiments concerning government, but only refer the reader to their printed acts of General Assemblies, and to those covenants which themselves have printed, often subscribed

and sworn, and which are now again, for the benefit of strangers, published in that excellent vindication of King Charles II. his happy government in Scotland, by Sir George Mackenzie, in which it is evident, that they plainly renounce monarchy, and all power but that of the covenanted kirk.

As to their disposition to live peaceably, I appeal not only to their principles vented in these covenants and acts of their General Assembly, but also to the many private murders, and open rebellions, which they have been guilty of under every reign since their first entry to Britain. Even in our own days, since 1666, they have raised no less than three formidable rebellions, besides many lesser insurrections and tumults, wherein many Christians have suffered. With what violence did they flee to arms, and persecute all who were not of their party, upon the occasion of the late revolution? when, if it had not been for their indiscreet and fiery zeal, this kingdom might have been happily united to England: But whatever advantage such an union might have brought to the church and state, yet, because it seemed to have no good aspect to the covenanted cause, therefore the motion of it, though offered, was industriously stifled, and that opportunity, which we can hardly hope to recover, quite lost. Nay, under the present government, for which they in the beginning pretended to be so zealous, it is well known over all the kingdom, that they were last year contriving by force, without any regard to authority, to have the solemn League renewed, and imposed after the old manner upon all men, women, and children; and in order to this good end, many thousands of them, at field-meetings in the west, convened after their ordinary way, with bibles and muskets, psalm-books and rusty swords, and subscribed a new association for raising of men,

horse and arms, to advance the old cause, repurge the holy kirk, and make a thorough reformation in land.

In the next place survey them in their learning, and you shall find that it lies only in the study of some Anti-Arminian metaphysics, and in the practical divinity they pretend to draw from the heads of election and reprobation, whereby they preach men out of their wits, and very often into despair and self murder. It is generally known, that Joseph Brodie, preacher in Forres, in the time of the late presbytery, took occasion in the pulpit to speak of a poor man, who was then in such a desperate condition, that it was judged necessary to bind up his hands, lest otherwise he should cut his own throat, as he continually threatened. Of this desperate wretch he pronounced thus : "Sirs, this is the best man in my parish ; and would to God ye were all like him ; he does truly fear reprobation, which most of you are not aware of."

There is a pamphlet published by a presbyterian preacher, concerning one Bessie Clarkson, a woman that lived at Lanark, who was three years in despair, or, to speak in their cant, under exercise. The poor woman's distemper proceeded only from their indiscreet preaching, representing God as a sour, severe, and unmerciful being. It is known in the shire of Tiviotdale, that Mr William Veitch murdered the bodies, as well as souls, of two or three persons, with one sermon ; for, preaching in the town of Jedburgh, he said, "There are two thousand of you here to-day, but I am sure fourscore of you will not be saved ;" upon which three of his ignorant hearers, being in despair, dispatched themselves soon after. And lately in Edinburgh, Mr James Kirkton (the everlasting comedian of their party), praying publicly for

a poor woman much troubled in spirit, said, "a wholesome disease, good Lord! a wholesome disease, Lord! for the soul. Alas! said he, few in the land are troubled with this disease. Lord grant that she may have many fellows in this disease!"

Not only do they make their people distracted with such desperate doctrine as this, but moreover they encourage them in direct impieties. Mr Selkirk preaching at Musselburgh, expressed himself thus, "God sees no sin in his chosen. Now, Sirs, be you guilty of murder, adultery, beastiality, or any other gross sin, if you be of the election of grace, there is no fear of you, for God sees no sin in his chosen covenanted people." And this is consonant to an expression of Mr Samuel Rutherford's printed letters, "hell-fulls of sins cannot seperate us from Christ."

In the parish of Leswade, where Mr Macmath was minister, some of those who were lately the most active in persecuting and driving him from his residence, even after he had the privy council's protection, and a guard assigned him for his defence, have since suffered violent death; two of them prevented the hangman's pains by becoming their own murderers. When the Earl of Lauderdale and Sir George Mackenzie died last year, much about one time, the party who pretended to unriddle all the most secret causes of God's providence, called their deaths a visible judgment, for their being enemies to the good cause; although it be well known that both these honourable persons died of a natural death, in a good old age, being both of them worn out with their great diligence in their king and country's service. But when these murderers had divided Judas's death betwixt them, the one hanging himself, the other ripping up his own belly, till all his bowels gushed out, the Presbyterian preacher, holding forth next Sun-

day, was so ready of invention, as to find arguments from thence for the confirmation of the good cause : Ah, Sirs, *says he*, nothing has befallen these men but what God had from eternity decreed ; and I can tell you, Sirs, why he decreed it ; indeed it was even because they had gone sometimes to hear the graceful curates. Ah, Sirs, ye may see in this judgement the danger of that sin ; beware of hearing curates, Sirs : you see 'tis a dangerous thing, Sirs ; but I'll tell you more yet anent this, Sirs ; this is a plain proof that the gospel has not been preached in this parish these twenty-eight years ; for, in all that time, you have not heard so much as of one that had a tender conscience like these men ; but now when we began again to preach the gospel, 'tis so powerful, that it awakes men's consciences, and pricks them so at the heart, that they cannot bear it, nor live under it."

And now I leave the world to judge, whether this sort of learning, and manner of preaching, doth not stand in diametrical opposition to all religion and reason, and does not, in its tenures and effects, appear to be indeed the doctrine of devils, and another gospel ; and yet by it our rabble reformation has been wrought. All true and solid learning, particularly antiquity, is decryed by them ; because in it there is no vestige, no, not so much as any shadow of presbytery to be found. To preach peace and righteousness, though that be the design of the gospel, yet since it does not answer the end of the covenant, it must be condemned as temporising, time-serving, and the pleasing of men more than God, who, they are sure, can never be pleased but in their covenanted way.

Morality with them is but old, out-dated, heathenish virtue ; and therefore such a book as *The Whole Duty of Man*, is looked upon with wonderful con-

tempt by them: Frazer of Bray, one of the greatest among them, professes downrightly, that there is no gospel, nor any relish of it in that book, and that Aristotle's *Ethicks* have as much true divinity as that book hath. And John Veitch of Woolstruthers says, that that book is too much upon moral duty. A certain lady of their stamp, getting it once into her hands, and hearing that it was a moral book done by an Episcopal divine, she made a burnt-offering of it, out of her great zeal against Episcopacy and morality. Mr Macguire, one of their celebrated preachers, calls the people that are taken up with the *Whole Duty of Man*, or any such books, *a moralizing, or rather, says he, a maddizing generation.*

The most of their sermons are nonsensical raptures, the abuse of mystic divinity, in canting and compounding vocables, oft times stuffed with impertinent and base similies, and always with homely, coarse, and ridiculous expressions, very unsuitable to the gravity and solemnity that becomes divinity. They are for the most part upon *believe, believe*; and mistaking faith for a mere recumbency, they value no works but such as tend to propagate Presbytery. When they speak of Christ, they represent him as a gallant, courting and kissing, by their fulsome amorous discourses on the mysterious parables of the Canticles: and making Christ and his gospel to be their own kirk-government, they have quite debased divinity, and debauched the morals of their people.

Some of them have an odd way of acting in the pulpit, personating discourses often by way of dialogue betwixt them and the Devil. Such ways were, of old, familiar to the Monks, as appears from Mons Claude, in the second part of the Defence of his Reformation, where he vindicates Luther from an

aspersion cast upon him by the Church of Rome : For, *says the Papists*, Luther professeth in his writings, that he had a conference with the Devil concerning the mass, and that the Devil accused him of being an idolater." To which Luther answers, That he was then in ignorance, and that he obeyed his superiors. Hence the Papists conclude, that Luther was the Devil's scholar. But Mons Claude lets them see, that Luther spoke in a monkish stile, and that the stile of the Covenant did represent conflicts betwixt the flesh and spirit, as personal exploits with the Devil: To prove this, he instances St Dominick, who says, That he saw the Devil one night, in his iron hands, carry a paper to him, which he read by the light of a lamp, and told him it was a catalogue of his sins, and the sins of his brethren : upon which St Dominick commanded him to leave the paper with him, which was done accordingly ; and afterwards he and his brethren found cause to correct something in their lives. All that is said for this is, that it is a romantic stile proper to the Monks ; and all that is meant thereby is this, That the Devil could lay such sins to their charge, and their consciences did smite them, therefore they corrected what they found amiss. But such a stile did create wrong ideas in the literal interpreters of such narrations : and it is like some of our reformers, reading books of this nature who either thought such apparitions real, or that they affected the stile ; for it is reported of Mr Robert Bruce, one of our Scots reformers, that having studied the civil law, and going one day to the college of justice to pass his trials, in order to commence advocate, he said, that he saw a great gulf in a close or court of the Parliament-house like the mouth of hell, and thus diverted his entrance into the house ; upon which he gave over

the study of the law, and applied himself to theology. Whether the thing was literally true, or whether the man had a disturbed imagination, or whether he affected the stile of the Covenant, and meant thus much by it, that the employment of a jurist was dangerous, and apt to lead men into such temptations, as he feared might be too strong for him, I know not which to conclude; but this I am sure of, that one Mr Hogg, a very popular Presbyterian preacher in the north, asked a person of great learning, in a religious conference, "Whether or not he had seen the Devil?" It was answered him, "That he had never seen him in any visible appearance. Then I assure you, *said Mr Hogg*, that you can never be happy till you see him in that manner; that is, until you have both a personal converse and combat with him." I know nothing more apt to create a more religious madness in poor well-meaning people than this sort of divinity, in which our Presbyterians have quite outdone the senseless old Monks.

### CHAP. III.

Their principles and doctrine being, as ye have heard, opposite to morality, it will not be thought strange that the height of pride and rusticity should appear in their conversation: the common civilities due to mankind they allow not to persons of the best quality that are of a different opinion from themselves. To avoid and flee from the company where a curate is, as if it were a pest-house, is a common sign of grace; to affront a prelate openly, is a most meritorious work, and such as becomes a true saint; to approve and applaud the murderers of the Archbishop of St Andrews, is an infallible evidence of one thoroughly reformed. That the world may be satisfied of their behaviour towards

ordinary men, I shall give you some late instances of their carriage towards those of the highest rank and quality; the matters of fact are such as are known to be true, by multitudes of people before whom they were acted; and themselves have the impudence still to glory in them: and yet I will not say but some of the party may deny them upon occasion at court, as they do other things as evident; for I know what metal their foreheads are made of.

1. Then, when their Majesties' privy council, by advice of all the judges, conformable to a standing act of parliament, and common practice, appointed a sermon upon the 30th day of January 1690-1, the council some time before sent a person of quality, one of their own stamp and kidney, to the commissioners of their General Assembly, to desire them in their Majesties and council's name, to appoint one of their number to preach before them in St Giles's Church on that day, and to put them in mind that it was the anniversary for the martyrdom of King Charles I., and that a sermon proper for the occasion was expected, according to the religion, laws, and custom of the nation. The grave noddles of the Assembly answered thus: "Let the council do their own business, for we are to receive no directions from the state, nor to take our measures from the council, especially in preaching anniversary sermons." Upon which they appointed Shiels, a Cameronian, one of the most wild and violent of the hill-men, to preach in the Tron Church, wherein they used to have weekly lectures, as it happened upon that day of the week, but where neither the Lords of Council nor Judges were used to come. All that he spoke concerning the King's murder, was this: "Ye, Sirs, perhaps, some of you, may foolishly fancy, that I came here to-day to preach to you concern-

ing the death of King Charles the First: What? Preach for a man that died 40 years ago! if it be true what some histories tell of him, he is very much wronged; but if it be true what we believe of him, and have ground for, he is suffering the vengeance of God in hell this day, for his own and his forefathers' sin." The same Shiels, as he was holding forth some time before at Edinburgh, said, "That, for aught he saw, King William and Queen Mary were rather seeking an earthly crown to themselves, than seeking to put the crown on Christ's head." That is, in the conventicle stile, to settle Presbyterian government.

This same year again they peremptorily refused and despised the Privy council's order, requiring them, according to a standing act of parliament, to preach upon that day.

2. Mr Areskine, preaching in the Tron Church at Edinburgh, the day after the King, by open proclamation, had adjourned the General Assembly, said, "Sirs, Ye heard a strange proclamation the other day, which I hope the authors of may repent some day: it brings to my mind, Sirs, an old story of King Cyrus, who once set his hands fairly to the building of God's house; but his hand was not well in the work when he drew it out again; all is well that ends well, Sirs; for what think ye became of King Cyrus, Sirs? I'll tell you that now, Sirs, he e'en made an ill end, he e'en died a bloody death in a strange land. I wish the like may not befall our King; they say comparisons are odious, but I hope you will not think that Scripture comparisons are so; whatever you may think, I am sure of this, that no king but King Jesus has power to adjourn our General Assembly."

3. When their commissioners returned from King

William in Flanders, and told the General Assembly, that the King had positively told them, that he would not any longer suffer them to oppress and persecute the Episcopal subjects; and desired them in his name to acquaint the General Assembly with his mind, that for the time to come they should proceed more moderately, otherwise he would let them know that he is their master; the moderator said openly, that if it were not for the great army he had with him, he durst not have said so to them; and, however, he had been wiser to have held his peace, for that they own'd no master but Christ.

When King William desired them, by his letter to the General Assembly, to re-admit into the exercise of the ministry, so many of the Episcopal Presbyters as should be willing to submit to, and comply with a *Formula* which his Majesty sent to them, and appointed to be the terms of communion betwixt the parties: this proposal of peace and union, which moderate Presbyterians might have been thought to have rejoiced in, was insolently rejected, and exclaimed against by all the Assembly, except one Mr Orrock, a person who was well educated, and justly esteemed, at St Andrew's university. Then the common discourse and preaching of Presbyterians was, that King William designed to dethrone King Jesus; that the prescribing to them any *Formula* was an encroachment upon Christ's kingdom, and a violent usurpation of his privileges; that any *Formula* but the Covenant is of the Devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his prayer immediately after its dissolution, reflected upon King William as sent in wrath to be a curse to God's kirk. He and the whole Assembly protested against the King's power to dissolve them, and, before his com-

missioner, disclaimed all his authority that way. Afterwards, to make their testimony (that is their word for treason) public, they went to the cross of Edinburgh, and took a formal protestation after the old manner against the King, in behalf of the people of God, by which they intend their own subjects. The magnanimous Earl of Crawford vowed before the Commissioner, that he would adhere to the protestation with his life and fortune; two things equally great and valuable.

Their ordinary doctrine and discourse in the pulpit and out of it, speaking of the kirk and King, is "Deliverance will come from another hand, but thou and thy house shall perish." Mr Matthew Reid, holding forth the new gospel at his kirk in North-Berwick, Feb. 20, 1691-2, said, "The Kirk of Scotland is presently under the same condition that David was, when he was so sore persecuted and pursued by Saul, that he seemed to have no way left him to escape; but then a messenger came and told Saul, that the Philistines had invaded the land; this gave Saul some other to in his rock, (*some other fish to fry.*) And by that David was delivered." This Mr Reid being that same night with another of his brethren at supper, at a knight's house in that parish, told him plainly, that by the Philistines in his sermon he meant the French. And both the new gospellers agreed, that the Kirk of Scotland could not now be otherwise delivered, but by an invasion of the French to restore King James. This account I had from a gentleman of good credit, who was present both at the sermon and supper. Mr Stenton, one of their noted preachers, said in an open company, the day after the Assembly was dissolved, That they had appointed their next meeting in 1693, hoping that before

that time they might have another king, who would allow them better conditions. They now lay great stress upon the prophecy of an old man in the West, who, at his death in 1698, said, "The perfect deliverance of God's kirk must come after all by the French; for this King William will not do it." And they say commonly, that they brought in a dog for God's sake, and that he now begins to bite the bairns.

All the Presbyterians profess, that the keeping of anniversary days, even for the greatest blessing of the gospel, is superstition and popery: For the modestest of them that ever spoke last year against Christmas, was Frazer of Bray, who, preaching in the High Church of Edinburgh, in his ordinary turn, upon that day on which Christmas fell, all that he said was, "Some will think that I will speak either for the day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's birthday and not his conception?" Had this man been but acquainted with the liturgy of the primitive church, or of that in the neighbour nation, he might have found that they keep Annunciation-day for the conception, and this would have broke the strongest horn of his Presbyterian dilemma. But for all the abhorrence that Presbyterians have, and do profess against the observation of anniversary days, yet they never missed to preach an anniversary sermon on Mr Heriot, who built and endowed the great hospital in the city of Edinburgh; the reason is, that for every sermon in Heriot's commendation, they get five pounds, a new hat, and a bible. If they could but have made the same purchase by preaching on Christmas, it is more than probable that they would have thought the annual

observation of our Saviour's birth as little superstitious as that of Mr Heriot's memory.

But the dissingenuity, hypocrisy, and covetousness of that party, appears not only in this, but in many other particulars; for who clamoured more than Presbyterians against pluralities of benefices, which was never allowed, nor practised under Episcopacy in our kingdom; and now several of them are suing for five or six stipends at once, viz., the great apostles of the new gospel, Dr Rule, Mr John and Mr William Veitchies, Mr David Williamson, Mr John Dickson. I cannot here omit a passage of Mr James Kirkton, a famous preacher in Edinburgh, who held forth in a meeting-house about three and twenty miles from it, in the parish of St Martin's, within the shire of the Merse, in which parish there was an Episcopal minister that gave obedience to the present laws; but this Kirkton, by the act of restoring Presbyterian preachers to their former charges, out of malice to the Episcopal minister, and covetousness to get the stipend of the place, comes from Edinburgh, and preaches one sermon in the parish of St Martin's, and returning some days after, left the church without a minister, by which means he obtained to himself the stipend of that parish, though he lived and preached in the city of Edinburgh ever since.

Mr Anthony Murray, who has a considerable estate in Dunsire, ordinarily uses this phrase as a proverb, That he desires no more in the world but a bit and a brat; that is, only as much food and raiment as nature craves; and yet this very man, that would seem so denied to the world, got himself into the possession of two fat benefices, viz., that of Coulter, in which he never did preach, and that of Dunsire parish, in which the regular pastor had

served for the whole year 1688, and for the greater part of the year 1689, and yet was not allowed one farthing of the living for either ; although when he was drove away, he had eight young motherless children, and no bred for them, whereof Murray, it seems, not having one child, had no sense at all.

Who cried out more against the covetousness of prelates and complying ministers than Mr John Johnston ? Yet in the time of his supposed persecution, he made up two thousand and five hundred pounds sterling ; and to the certain knowledge of his acquaintance, he was two hundred pounds sterling in debt when he abdicated his parish. This same Johnston, being called to a dying gentleman in East Lothian, who was always Episcopal, but the call was by some fanatical friends, without the knowledge of the dying person, Johnston having come to his chamber, advances with many hums and ha's close to the gentleman's bed-side, and after staring a while upon him, at last, with a great groan, he gave his judgment of his state and condition in these words : " I see nothing there in that face ; ah, I see nothing but damnation, hell, and reprobation ! At which words, a merry man standing by, whispers in the ears of the said Mr Johnston, he hath left you two hundred merks." Mr Johnston at this changed his mind, like the barbarians in the Isle of Malta, and says : " But methinks I see the sun of righteousness rising with healing under his wings, saying, Son, be of good cheer, thy sins are forgiven thee."

Who cried out more against ministers' scandals than one Balfour in the Merse, and yet but a few months ago, he fled for the sin of adultery himself ? This, among them, is called but a slip of the saints ; but far less slips in others are aggravated into

heinous scandals and crying sins, as that ought indeed to be esteemed.

What greater act of injustice than that done to Mr Alexander Heriot, minister of Dalkeith, who gave all obedience to the civil law, and yet the Presbytery of Dalkeith, permitted one Calderwood, a declared enemy of Mr Heriot's and some others of his accusers, to sit as judges among them, and not only admitted, but also invited and encouraged, two or three knights of the post to swear, that the minister had danced about a bonfire the 14th of October 1688? And when it was made appear to the conviction of all men, that there were no bonfires in the town upon that day, and that the town was never wont to use any such solemnity upon the occasion of that day; all that the Presbytery said was, That they could not help it, for the matter was sworn and deponed to, and they behoved to proceed, having a call to purge the church.

Besides their not having good notions of the gospel, nor of any good heathen morals, one reason of their malicious and crabbed nature may be, that they never suffered affliction; for after they abdicated their churches in 1662, they began every where in their sermons to cant about the persecution of the godly, and to magnify their own sufferings; by this means they were pampered instead of being persecuted, some of the godly sisters supplying them with plentiful gratuities to their families, and money to their purses; they really lived better than ever they did before by their stipends. They themselves boasted that they were sure of crowns for their sufferings; and that angels visited them often in their troubles; and both were materially true. I know several of them who got estates this way, and that grew fat and lusty under their per-

secutions. Mr Shiels, one of their honestest and best writers, being well acquainted with all that they suffered, and a great sharer in it, glories in this, that they were highly provided for in their greatest difficulties, and makes an argument for it of their being God's people. In his analysis on the 29th of Deuteronomy, these are his words: Though in the wilderness of Prelatick, Erastian, and Antichristian usurpations, we did not meet with miracles, yet truly we have experienced wonders of the Lord's care and kindness, and for all the harrassings and persecutions, &c., the poor wilderness wanderers have looked as meat-like and cloath-like as others that sat at ease in their houses, and drank their wine and their strong drink." The party finding such good fruits of their itinerary labours, continued to preach the unthinking mobile out of their money and senses, as well as out of their duty to God and man, receiving in the mean time, instead of Cups of cold Water,\* many bowels of warm sack: the true covenant liquor, and the best spirit that inspires the new gospellers. By these means, the malignity of their nature was rather kindled than abated; the only men that suffered any thing, being the poor silly plowmen and shepherds in the west, whom the false teachers hounded out to die for a broken covenant. 'Tis true indeed, that many such men, being deluded into several rebellions, put the state under a necessity of defending itself, by punishing some of them, and killing others in battles; but yet, before the danger of these battles, the preachers were generally so wise as to save themselves by running first; for had they been so honest as to have borne but a part of these bardens, which they imposed

\* The name of a ridiculous and rebellious book, published by them in King Charles the Second's time.

upon their proselytes, so courageous as to have but showed their faces in the day of battle, to which they always sounded the alarm by their sermons, then, it is like we should not have been now infested with such swarms of these locusts as have overspread our land, and again filled our King's Chambers as the frogs and lice of Egypt did that of Pharoah's.

Though upon certain occasions the more subtle and cunning Presbyterians, knowing that no art can defend or disguise the unaccountable wildness and madness of some of their party, are forced to disapprove and condemn them; yet they never fail to make use of the sufferings of these same wild men, to magnify that persecution which themselves pretended to have undergone, but had not the least share in. Eminent instances of this we have in Rule's late book: to whom, among other favours, we owe this new distinction of wild and sober Presbyterians. Truly, if the Presbyterians had met with the same measure with which they formerly served the Prelatists; if they had been used as they did good Bishop Whisheart, whom they made to lie seven months in a dark, stinking, close prison, without the conveniency of so much as changing his shirt but once, so that he was like to be eaten up of himself, and the vermin which that nasty place produced. It is probable, that by such severities (which I am glad they suffered not), they might have been brought to something of that good man's christian temper and disposition; and that this was very great, the worst of themselves were constrained to own, when upon changing of the scene, he being deservedly advanced to the bishoprick of Edinburgh, was so charitable as to convey large supplies to such of them as were imprisoned

for their notorious rebellion at Pentland-hills 1666, and that without letting them know from what hand it came: Nay, his compassion to them was such, that he continued such Presbyterian preachers as were any thing tolerable, in their churches and office, without imposing on them the conditions of conformity, which the law then required: but now Presbyterian preachers, even those that are called the soberest, as we may say, by their daily practices and expressions, are highly galled, because they are not allowed to treat the bishops, and other ministers of God's word, after the same barbarous manner that they formerly did, that is, "hew them in pieces before the Lord," as they were wont to phrase it; for they commonly compare bishops to Agag, and those ordained by them, to the Amalekites.

Episcopal ministers and rulers used all Christian and discreet methods, when they had power to gain and oblige the dissenters, and to save them from the penalties of the law: But now such is the ingratitude of some, even of those same Presbyterians, whom the Episcopal ministers had saved from the gibbet, to which the law had justly doomed them, that they were the only persons that invented false stories, formed malicious libels, and raised tumults against those very ministers who had been formerly so exceeding kind to them. We have but too many instances of their rendering evil for good in this manner; and that which makes this the more strange and odious, is, that it is acted under a pretence of religion and reformation, and that the giddy people are instigated to this wickedness by their preachers. I shall trouble the reader at present only with two particulars to this purpose: Mr Monro, parson of Stirling, was lately libelled and accused before the brethren of the inquisition,

by one whom, as all the neighbourhood knows, he preserved from being hanged, when he well deserved it; and now, though the said parson Monro has visibly baffled all the articles of his libel, to the disgrace of his ungrateful accuser, and of those preachers who openly prompted him to this villany, yet they daily molest and disquiet him, because of his constant adherence to the sacred order of Episcopacy, which is the greatest fault his judges can accuse him of, except that of his possessing a good living, and that his parts and piety darken the whole Presbytery; of which his parishioners being fully convinced, love him so well, that they resolve, cost what it may, they will not part with him as their minister; and have therefore, to the great mortification of the Presbytery there, jointly signified so much to them under their hands.

The other particular instance of this nature shall be, that of one Ronaldson, a tenant in the parish of Cranston, whom the orthodox minister there, Mr Burnet, by his intercession with persons of quality, preserved from having his goods confiscated, and his person banished, after Ronaldson by his signal disobedience to the law, had exposed himself to that sentence: this kindness Ronaldson then looked on as so great and surprising, that he often and openly professed he knew not how to be thankful enough for it: He and his family constantly kept the church thereafter, and, upon every occasion, acknowledged the minister's singular favour, with all the signs of sincere gratitude; but yet upon the new light of the late revolution, he appeared the most open and avowed enemy that the minister had: The minister, justly surprised at this, challenged his many promises of continuing grateful; to whom Ronaldson gravely replied, "That the

thanks for his preservation was not due to him, but only to God, who oft times, said he, stirs up ill men to befriend his own people." This change was wrought upon the man, and this answer put in his mouth, as himself sometimes owns and professes, by frequent conferences with their preachers, who, in their private discourses and public sermons, have taught him that he is not to look to the instrument, but to the cause of his preservation.

I shall shut up this head concerning the persecution they pretended to have suffered, with a remarkable note of a sermon preached lately by Mr Daniel Douglas, one of their great Mustis: "Now, f  
Sirs, says he, I will be even plain with you, and perhaps e'vn more plain than pleasant, Sirs. I'll tell you now, Sirs, 'tis ordinary for us to cry out that we were persecuted under Episcopacy; but we are yet living, Sirs; and why were we not hanged as well as others were, beloved?—It is e'en because we thought they did cast away their lives needlessly, and that we would not venture our lives for such matters as they ventured their lives; for I knew to meet with kindness both from the churchmen and the statesmen; and particularly, I knew that the clerks of Council and Session would take nothing from us; but there are no such clerks now. For there is one Gibbie Elliott, Sirs, that has no charity nor discretion; for if we were all made up of dollars, he would swallow us up; pray God, Sirs, to keep our purses from that false lown Elliot."

Ingenuity is a thing they are not concerned about; for that is but a branch of dry morality, below men so full of grace; some young men among them, that have had the advantage of being abroad, are more affable, and, in their conferences with men of sense, they ordinarily exclaim against the peevish,

sour, and inconvertible temper of Scots Presbyterians; but yet these same sparks of the cause sing a quite contrary tune when they are in a collective or representative body. I have read of a certain monk, who, being wearied of the cloyster, aimed at a vacant dignity, the possession whereof he knew would set him free; for this end, he applied himself to every one of his acquaintances that had a suffrage in the election, and from every singular and individual person he received very fair and satisfying promises; but yet he found himself still disappointed when they met together in the assemblies for the election: whereupon he invites most or all of them upon a set day to dine and be merry with him. They that were invited knew that he was not in a condition to make any competent provision for so many guests; wherefore, according to the usual custom of that fraternity, they sent each of them some material or other, proper to make up the feast. Some sent flesh; some fish of divers kinds; some sent butter, some cheese, some wine, and others oil: All which he boiled in one kettle together; and his guests being convened, he caused to serve up that hotch potch in several large dishes to them, so that every dish that they tasted equally disgusted them: Whereupon they asked what manner of victuals it was? He said, it was just such as themselves had sent, all well boild in a large kettle together. That, say they, is the worst meat in the world when thus jumbled together, but very good when every thing is dressed by itself. "Just so are ye to me, says the monk; you are very fair and kind to me when single, and one by one; but I can find nothing worse than you when you are all together." The Presbyterians resemble the monks in this, as in many other things; for take them

singly, and they generally condemn the methods and proceedings of their brethren, as rigid and severe; but take the same men met together in a presbytery, synod, or assembly, and the whole body is the most unpalatable and most unsavory hotch potch in the world.

And now to hasten to a close of this section, strangers may justly wonder that men of such temper and qualifications, as ye have now heard the Presbyterian preachers to be, should have any followers. But this will not seem so strange to such as consider what multitude of the rabble crowd after Jack Bowles in his drunken fits, that women and children are ordinarily led by noise and shew, though it were but of hobby-horses and rattles. And indeed the Presbyterian preachers are only flocked after by such a herd; some out of a blind zeal and itch after novelty and change; some again loving to fish in the troubled waters of such confusions as are inseparable from Presbytery; hoping thereby to amend their broken fortunes, and to palliate their want of sense, and greater faults, by a pretence to strict religion; others frequent them for sport and diversion, as men of little sense and less business run after stage-players and rope-dancers.

Some time ago, these preachers were conversant only with shepherds and a few silly women, laden with divers lusts, whose hot zeal had no knowledge to guide it: The preachers then indeed admired themselves for persons of great gifts and learning, because of the esteem that these ignorant creatures had for them; but now that they are brought to act in public, and possess the pulpits of learned men, they are at a great disadvantage; for their better auditors expect solid divinity, rational and

close discourses; and that being none of their talent, puts them quite out of their road and element; and hence it is, that the people generally forsake and abhor them, and nothing but a few of the rabble frequent their best churches and preachers; so that now their own dear followers begin to complain and cry out, that Christ did more good in the hills than he does now in the churches; and if they hold on at their usual manner of raving in pulpits, they cannot fail to render themselves as ridiculous and odious as they deserve, which they have made pretty good advances to already. They frequently upbraid curates, as deserted of the spirit, because they own, that, in the composing of their sermons, they make use of books; and yet Mr David Williamson, one of their *ablest men*, preaching before the Parliament, on Psalm ii. and verse 10, stole most of his sermon from Herle's Tripos of Wisdom, and had the confidence to reprint the same at Edinburgh. Indeed the nonsense and railing of that sermon is wholly his own; for none but himself ever pretended or presumed, as he does there, that Christ died a martyr for the Presbyterian government; because forsooth this inscription was written on his cross, **JESUS OF NAZARETH KING OF THE JEWS**. I do not discommend the use of books, but the hypocrisy of those men, who give out, that they preach merely by inspiration and meditation, as Mr Arsekine did, in a sermon which he preached lately in the Tron-Church at Edinburgh: His words were these:—"The curates go to their books for preachings, but we go to our knees for our preachings." And yet such is the silliness of some deluded people, that they proclaim these for soul-refreshing and powerful preachers, and for men that, as they phrase it, have an inbearing gift,

speaking home to their hearts; indeed, make some people judges, we know Presbyterians' sermons will gain the applause. I remember the old fable of the Cuckow and the Nightingale; both contended who should sing sweetest; the ass, because of his long ears, is made judge; the Nightingale sung first, the Cuckow next; the ass's determination was, that truly the Nightingale sung pretty well, but for a good, sweet, plain taking song, and a fine note, the Cuckow sung far better.

Some who are not so well acquainted with the Scotch Presbyterian manner of preaching and praying, may, perhaps, think that matters are here aggravated against them, because things so very ridiculous were never vented by any former sect, as these I have, and am hereafter to discover of them: but they are too well known to be denied among us; and that strangers may not think themselves imposed upon, I shall in the next section give the reader some little taste of their printed books, and leave him to judge, from the ridiculousness of what they have deliberately published to the world that way, what extravagancy they may be guilty of, in these extemporary ravings, which they miscall spiritual preaching and praying.

#### SECT. II.—CHAP. I.

##### *Containing some expressions out of their Printed Books.*

AND first for their sermons: Mr William Guthry, at Fenwick, hath printed one full of curses and imprecations, viz. :—

“Will you gang, man! to the cursed curates? Gang, and the vengeance of God gang with thee: the cursed curates bid us side with them; the Devil rug (*tear*) their hearts out of their sides.” The ser-

mon, in every page, is to the same purpose. The people in the west are mightily taken with it, and the author is held for a great saint among them, chiefly upon the account, as themselves phrase it, of his sharp pen against prelates and curates.

Mr Welwood, brother to Mercurius, in a printed sermon on this text, *If the righteous shall scarcely be saved, &c.*, says, among other as ridiculous things, these words:—"Men think that every dog will win to heaven; but I assure you it is a great matter to win there; for noblemen that will be saved, I believe there's not twenty; I trow I doubled them: for gentlemen, I could write them all in three inch of paper. *Ibid.* Men thought much, when a part of the city of Glasgow was burnt; but, for my part, I would not shed a tear though Glasgow and Edinburgh both were burnt; and a great matter! they burnt the Covenant."

The best of their preachers were singled out to held forth to the Parliament, and the Ld. Commissioner M., a person equally fitted to judge of ministers and statesmen, appointed such of these sermons to be printed as he in his godly wisdom thought fittest for advancing the designs of omnipotent Presbytery. These sermons are generally inlanced by the party, and preserved as infallible evidences of the great learning and piety of the new gospel professors; upon which account they are carefully kept from malignant hands and eyes. However, I once had the favour allowed me to read three of the choicest of them, published by Williamson, Rule, and Spalding, wherein they extol Presbyterian governments, with all the glorious epithets due to the gospel and the Christian church, viz., Christ's bride, his virgin, his spouse, his glory, his honour, his church, his precious remnant, his

glorious elect, his pure people, God's house, tabernacle, dwelling-place and sanctuary, his holy ark his chosen generation, his dear children, his kingdom, his mountain, his jewels, his crown, scepter, and diadem; in a word, the most obscure and darkest prophecies and revelations were all spoke with an eye to the present Scotch model, though that be so new as never to have been heard of in Scotland or any other church before: And the Presbyterians themselves will all soon prove, that the high-priesthood of Aaran, among the Jews, was a type of Presbyterian democracy in the church, as shew any footsteps, or the least mention of Presbyterianism, in any of the ancient monuments and records of the church, except they will say, that christianity began with Calvin: And yet, if you'll believe the sermons of the former triumvirate, they that oppose the rigour of Scotch Presbytery, are enemies to God and his cause, to Christ and to his gospel; they are worse than heathens, they are Philistines, which are not to be suffered to live in the holy land;\* nay, they that concur not to advance it to its former height, and that is above king and parliament, not only their estates and lives, but their souls may go for it: "You members of parliament, who are not forward for this, you shall with Jehoiakim, be buried with the burial of an ass; think but seriously what an epitaph may be written on your tomb, and what discourses may be of you when ye are gone;" "Here lies a man that never was a friend to Christ or his interest; now he is dead; but he was an opposer and persecutor of Christ, of his truth and people. But dying is not all; what shall ye say, when ye shall be cited at the great assize, before the tribunal of Christ, to

\* Spalding's Discourse to the Parliament.

that question, what justice and vote gave you to me in my afflicted church? In the first parliament of King William and Queen Mary in Scotland, was ye for me or against me?"

Mr Gilbert Rule, in his sermon before the parliament, takes it for granted, that the mountain of the Lord's house there spoke of, is expressly meant of Scotch Presbytery, "which, *he says*, is terrible as an army with banners." This last, I confess, has often been found true in the most literal sense; but why Presbytery should be called a mountain, I cannot so well say, except it be because it was exalted at Dunse-Law \* above the tops of the mountains, that is, Monarchy and Episcopacy, at which time the fanaticks and rebels were the nations that flocked unto it, and established it upon the ruins of their own former oaths and obligations. But to speak in his own words;—"The exalting and establishing of Scotch Presbytery; for that's the only true religion; and the flourishing of it, is the means to advance the poorest and most contemptible people † to reputation, both with God and all good men; yea, often in the eyes of them that are but moral and intelligent, though enemies, as is evident from Deut. iv. 6. This is your wisdom in the sight of the nations, which shall say, surely this nation is a wise and understanding people; for what nation is there so great, who have God so nigh unto them, &c.?" Now, that nobody might mistake, as if in this he meant religion in general, and not Scotch Presbytery, he makes application particularly to the kirk in these words:—"If you will set Christ on high in this poor church, he will set the church and nation

\* The hill on which they first drew up their army against King Charles I.

† Such the Scotch fanaticks are indeed.

on high ; Sootland hath in former times been \* renowned and esteemed among the churches of the Reformation upon this account. It may be an honour in after ages to your posterity, that such a man was active in that happy parliament that settled religion in the church : yea, this way will render us more formidable to our enemies, and unfriends to our way (true blue Presbytery), than strong armies or navies could do. 1 Sam. iv. 7." "*And the Philistines were afraid, &c., for they said that God is come to the camp.*" The plain meaning of this is, all the land and sea forces of England and the confederates, can signify nothing against their enemies, so long as they entertain or suffer among them these enemies of religion, the bishops.

That famous man in his generation, Mr David Williamson, preached before the reforming parliament on this text, *Be wise, ye Kings ; be instructed ye judges of the earth.* Psal. ii. 10.. I cannot but approve the choice of this text, because those kings had need be very wise indeed, that have to do with Presbyterians ; and those civil judges must be stronger than the kirk, that will not condescend to be instructed by them in all things. In the former part of that sermon he divides and subdivides government so often, till like the Presbyterian author, from whom he steals these ridiculous distinctions,† he at last divides the kings and judges from all power. 'Tis no new thing for some men first to distinguish the king's person from his authority, and then to divide his head from his body. Well, 'tis granted by all hands, that such men are well acquainted with all the ways of dividing government. In the latter part of that sermon, the author, speaking of

\* The glorious days of the Covenant.

† Herle's Tripos.

Presbyterian government, uses these words, which we easily grant to be peculiarly his own :—" 'Tis no light matter, says he : 'tis an ordinance of God, the royal diadem of Christ ; he was a martyr on this head, for it was his ditty on the cross. John xix. 19. *Jesus of Nazareth, King of the Jews*. If this scripture do not prove that Christ died a martyr for Scots Presbytery, I am sure there's no other place, either in scripture or antiquity, that will.

The next notes will be from a sermon that is highly valued by all true Presbyterians, viz., That which, according to the author's dating of it, was printed in the " fortieth year of our public breach of Covenant ; the year, as the author at the end of the title-page describes it, wherein there was much zeal for confederating among men, but little for covenanting with God." In the 1st, 2d, 3d, 4th, and 5th pages, he compareth the Scots covenants to the covenant of Grace, and to the covenants at Horeb in Moab.

In the 6th page he says, " The covenant may be tendered and taken without the consent of the magistrate, but his after dissent or discharge cannot loose the obligation of it."

Page 9, he says,—" As Israel in the wilderness, so have we had our Marahs, and our Masses and Meribaths, Taberahs, and Kibroth-Hataavahs, at Pentland-hills, Bethwell-bridge, Ardmoso, &c."\* From this consideration he presses the renewing of the covenant.

Page 10.—" God's removing two kings, who withstood the covenanted reformation, and the abolishing two wicked establishments, tyranny and prelacy, should stir up all lovers of religion to the duty of

\* Three notable rebellions raised by the Presbyterians against King Charles II.

covenanting. Page 12.—All the meaner sort of all sexes and ages, wives and children, are obliged to this, though the *Primores* and *Primates regni* do not concur: If the children be not capable, parents are to engage for them. Accordingly, says he, in Scotland it hath been in use for faithful ministers, to take parents engaged to the covenant, when they presented their children to baptism. Page 14.—Subjects are relaxed from their sworn allegiance to a king or magistrate, by his rescinding or disowning the covenant, as is plain from the third article of the Solemn League. But there is nothing that can any way enervate the sacred obligation of Scotland's holy covenant, which still must stand in inviolable force. Page 16.—It is a covenant-obliging not only the present but the absent; and not only the absent in regard of place, but in regard of time; it obligeth all the children of Israel, binds all posterity with annexation of curses to the breakers. Page 17.—'Tis the foundation of the people's compact with the king at his inauguration; therefore, as long as Scotland is Scotland, and God unchangeable, Scotland's reformation in doctrine, worship, discipline, and government, must be endeavoured to be performed in a conformity to the covenant; the matter of it is moral, containing nothing but what is antecedently and eternally binding; albeit there had never been a formal covenant, the ends of it are perpetually good. Page 18.—The express command from Exod. xxiii. obliges to banish all covenant breakers out of the land; for the example of popish, prelatical, and malignant faction in Britain and Ireland, the suffering them to dwell in the land, and to creep into places of trust, and especially the stupid submission to the restitution of church and state, and to the introduction of their

wicked establishments, abjured by covenant, did gradually induce parishes and provinces to this dreadful sin of covenant-breaking." Then, in some subsequent pages, he enumerates all the curses and plagues, national or personal, spoken of in scripture, as threatened with a special regard to the breaking of this covenant." "And who can tell, *says he*, but the sword now drawn in Scotland and Ireland may avenge the quarrel of God's broken covenant? Page 27.—The breaking of the covenant is the most heinous of all sins; profanity of all sorts, hypocrisy, idolatry, adultery, treachery, pride, blood, and oppression, and all that ever brought down vengeance upon any generation recorded in Scripture, or in any history; with these indeed, and the greatest aggravations of them, the land hath been polluted; but chiefly that which incenses the anger of the Lord, hath been, and remains to be, breach of covenant; and all these abominations, not simply because breaches of the law of God, but as under the special aggravation, that they have been and are breaches of this covenant, as is evident from Deuteronomy xxix. 25. *Because they have forsaken the covenant of the Lord God of their fathers, &c.*

Page 32.—The great reason why men should renew the covenant at this time, and why those of the true Presbyterian party did it in the end of 1688: "They thought it then, *says he*, expedient, as it is still, by renewing of these ancient covenants, to declare what cause they would avouch and appear for; what king they would own, and upon what terms they would offer their submission to the present government then to be established, who had before declared their revolt from the former; and for this end to make this the bond of their association."

The same author, in his solemn confession of sins,

page 53, says most ingeniously,—“ *We and our teachers, in a great measure, complied with, submitted unto, and connived at, the incroachments of the supremacy, and absolute power, both in accepting and countenancing the former indulgences, and the late toleration. We have taken and subscribed oaths and bonds, all which have been contrary to the reformation we were sworn to preserve.*”

Page 54.—“ We are obliged to confess the offensive carriage and conversation of many that have gone to England, who have proved very stumbling blocks to the sectarians there; yea, of late, many have embraced the toleration introductive of a sectarian multiformity, without so much as a testimony against the toleration of popery itself. The general toleration, which in its own nature tended, and in its design intended, to introduce popery and slavery, by arbitrary and absolute power, hath been accepted and addressed for by many of our ministers, and countenanced, complied, and concurred with, by many of our people, without a testimony, or endeavour to understand it. Many dregs of popish superstition have been observed, popish festival days, as Pasch, Yule, and Fasting-eves, &c., (*Easter, Christmas, Shrove-Tuesday,*) have been kept by many: And prelatical anniversary days devised of their own heart, appointed for commemorating the king's birth-days, as May 29, October 14, &c., who were born as scourges to this realm, being complied with by many. Page 58.—And it was our father's sin to inaugurate the late king after such discoveries of his hypocritical enmity to religion and liberty, upon his subscription of the covenant; so when he burnt and buried that holy covenant, and degenerated into manifest tyranny, and had raked the very foundation on which both his right to go-

vern, and the people's allegiance were founded, and remitted the subjects' allegiance by annulling the bond of it, we sinned in continuing to own his authority, when all he had was engaged and exerted in rebellion against God; for which the Lord put us to shame, and went not out with our armies at Pentland-hills and Bothwell-bridge."

## CHAP. II.

NOTES OUT OF THE HIND LET LOOSE, PRINTED IN 1687, WHICH BOOK IS THE GREAT ORACLE AND IDOL OF THE TRUE COVENANTERS.

*Page 3.*—It is observable how reproachful he speaks of princes, and even of such as are now our king's allies, in these words :—" The Protestants of Hungary are under the tearing claws of that ravenous eagle, the tyrant of Austria; those of Piedmont under the tyranny grassant of that little tyger of Savoy."

*Page 24.*—" Our first reformers never resigned nor abandoned that first and most just privilege of resistance; nay, nor of bringing public beasts of prey to condign punishment, in an extraordinary way of vindictive justice, e. g. Cardinal Beaton, that was slain in the tower of St Andrew's by James Melvin, who perceiving his consorts to be moved with compassion, withdrew them and said,—"*This work and judgment of God, although it be secret, ought to be done with greater gravity;*" and, presenting the point of his sword to the Cardinal, said,—"*Repent thee of thy former life, but specially of the shedding of the blood of Mr George Wishart, which yet cries for vengeance from God upon thee; and we from God are sent to revenge it; for here before my God, I protest that—nothing moveth me to strike thee, but only because thou hast been, and remainest an ob-*

*stinate enemy against Christ Jesus and his holy gospel.* Of which act, saith my author, the faithful and famous historian, Mr Knox, speaks very honourably, and, after the slaughter, joined himself with them; yet now such a fact committed upon such another bloody and treacherous beast, the Cardinal Prelate of Scotland, eight years ago, is generally condemned as horrid murder."

*Page 75.*—Speaking of the king's defeat at Worcester, he says,—“Israel had sinned and transgressed the covenant,—having taken the accursed thing, and put it even amongst their own stuff: therefore the children of Israel could not stand before their enemies, but an army of them, near 30,000, was totally routed at Worcester, and the Achan, the cause of their overthrow, was forced to hide himself beyond sea, where he continued a wandering fugitive in exile till 1660. False Monk, then General, with a combination of malignants and public resolutioners, did machinate our misery, and effectuated it, by bringing the king home to England from his banishment, wherein he was habituate into an implacable hatred against the work of God.”

*Page 96.*—“The covenant is our *Magna Charta* of religion and righteousness, our greatest security for all our interests.”

*Page 99.*—“That some perfidious parliament framed an act for an anniversary thanksgiving, commemorating every 29th of May, that blasphemy against the spirit and work of God, and celebrating that unhappy restoration of the rescinder of the reformation, which had not only the concurrence of the universality of the nation, but (alas, for shame that it should be told in Gath!) even of some Presbyterian ministers, who afterwards accepted the indulgence; one of which, a pillar among them, was

seen scandalously dancing about the bonfires."—  
*"O holy and astonishing justice ! thus to recompense  
 our way upon our head ; to suffer this holy work and  
 cause to be ruined under our happy hands ; who suf-  
 fered the destroyer to come in ; who had it in his  
 heart, swelled with enmity against Christ, to raze and  
 ruin the work, as he most wickedly did."*

Page 110.—"The king gave us many proofs and demonstrations of his being true to Antichrist, in minding all the promises and treatises with him, as he had of his being false to Christ in all his covenant engagements with his people ; for, in the year 1606, he, with his dear and royal brother the Duke of York, contrived, countinanced, and abetted the burning of London, evident by their employing the guards to hinder the people from saving their own, and to dismiss the incendiaries, the papists, who were taken in the fact."

Page 123.—"At length the virulent traitor, James Sharp, the arch-prelate, received the just demerit of his perfidy, perjuries, apostacies, sorceries, villanies, and murders, sharp arrows of the mighty, and coals of juniper ; for, upon the 3d of May 1679, several worthy gentlemen, with some other men of courage and zeal for the cause of God, and the good of the country, executed righteous judgment upon him at Magnus Moor, near St Andrews : And, in the same month, on the 29th of May, the testimony at Rutherglen was published against that abomination of celebrating an anniversary day for setting up an usurped power, destroying the interest of Christ in the land, and against all sinful and unlawful acts, emitted and executed, published and prosecuted against our covenanted reformation ; where also they burnt the *acts of supremacy, declaration, and the act necessary for the burning the covenant.*"

Page 146.—“ At length the king of terrors, a terror to all kings, cut off that supreme author and authoriser of mischief, Charles II., by the suspicious intervention of an unnatural hand, as the instrument thereof; wherein much of the justice of God was to be observed, and of his faithfulness verified, that *bloody and deceitful men should not live out half their days*. His bloody violence was recompensed with the unnatural villany of his brother, and his unparalleled perjury was justly rewarded by the most ungrateful and treacherous monster of a parricide; for all the numerous brood of his adulterous and incestuous brats, begotten of a multitude of whores, at home and abroad, yea with his own sister too, he died a childless pultroon, and had *the unlamented burial of an ass*; and for all his hypocritical pretensions to a protestant profession, he drank his death in a popish potion, contrived by his own dear brother that succeeded him,—passionately resenting Charles his vow to suffer the murder of the Earl of Essex to come to a trial, which was extorted by the reiterated solicitations of some, who offered to discover by whom it was contrived and acted, which made the Duke's guilty conscience to dread a detection of his deep accession to it; whereupon the potion, quickly after prepared, put a stop to that, and an end to his life, February 8, 1685; of which horrid villany time will disclose the mystery, and give the history when it shall be seasonable.”

Page 237.—“ A prelate's depute is no minister of Christ; but a curate is a prelate's depute; *Ergo*—— That a prelate's depute is no minister of Christ, I prove not only from that, that a prelate, *qua talis*, is not a servant of Christ, but an enemy; and therefore cannot confer upon another that dignity to be Christ's servant; but also from this, that the scrip-

tures allow no derivation of deputed officers. Rom. xii. 7, 9."

*Page 255.*—"Never can it be instanced these twenty-seven years, that the curates have brought one soul to Christ, but many instances may be given of their murdering souls. Hence these who cannot but be soul murderers, may not be heard or entertained as soul physicians; but the curates cannot but be soul murderers; *Ergo*."

*Page 256.*—"The meeting of the curates, for administration of ordinances in their way, the Lord hates, and hath signally forsaken; therefore we should hate and forsake them. This is confirmed by Mr Durham on Rev. i. p. 55.

*Page 259.*—"Hearing of curates reductively, involves us under the guilt of idolatry, and breach of the second commandment: therefore we ought not to let them dwell in the land, lest they make us sin. Exod. xxiii. 33. We should destroy their very names out of the place, Deut. xii. 3. Judg. ii. 7."

*Page 285.*—"Jus populi, Cap. 19, he says, makes this one character of a tyrant, that living in luxury, whoredom, greed, and idleness, he neglecteth, or is unfit for his office. How these suit to our times, we need not express: What effrontery of impudence is it for such monsters to pretend to rule! *Page 296.* Kings and tyrants, for the most part are reciprocal terms."

*Page 206.*—"We own the obligation of our sacred covenant is unpealably and indispensibly binding on all; but we deny that hereby we are bound either to maintain monarchy, or to own the authority of either of the two monarchs that have monarchised or tyrannized over us these twenty-seven years past. In the covenants we are not bound, but only conditionally, to maintain the king's per-

son and authority, *that is*, only upon the terms that he should be a loyal subject to Christ, and a faithful servant to the people, which he cannot be thought who does not call all to stand to their covenant engagements, as Josiah did, 2 Chron. xxxiv. But, alas, there was never a Josiah in the race of our kings; they rose up to the height of rebellion against God and the people, with heaven-daring insolence, not only breaking, but burning the holy covenant."

*Concerning the owning Tyrant's authority*, p. 308.

"When monarchy becomes opposite to the ends of government, the contagion of it affects that very species of government; and then the house is to be pulled down when the leprosy is got into the walls and foundation. The people may make their public servant sensible, that he is, at his highest elevation, but a servant. Hence now, when the species named in the covenant, viz. monarchy, is so vitiated, that it is become the instrument of the destruction of all the ends of that covenant, and now by law transmitted to all successors, as an hereditary, perfect, and perpetual opposition to the coming of Christ's kingdom; so that as long as there is one to wear that crown, (but Jehovah will in righteousness execute Coniah's doom upon the race. Jerm. xxii. ult. *write this man childless*.) and to enter heir to the government as now established; he must be an enemy to Christ: There is no other way left, but to think on a new model, moulded according to the true pattern."

Page 311.—"As he is not, nor will not be, our covenanted and sworn king, and therefore we cannot be his covenanted and sworn subjects; so he is not, nor cannot be crowned our king, and therefore

we cannot be his liege-subjects, owning fealty and obedience to him."

*Page 840.*—"It will be found that there is no title on earth now to crowns, to families, to persons, but the people's suffrage; for the institution of magistracy does not make James Stuart a king, no more than John Chamberlain."

*Page 375.*—"Kings must be like dogs, that are the best hunters, not those who are born of best dogs; therefore dominion is not hereditary."

*Page 389.*—"The inferior is accountable to the superior; the king is inferior, the people is superior; *Ergo*, the king is accountable to the people. The proposition is plain; for if the king's superiority make the people accountable to him, in case of transgressing the laws, then why should not the people's superiority make the king accountable to them in case of transgressing the laws."

*Page 411.*—"In the fourth article of the covenant, we are obliged to endeavour, that all incendiaries and malignants, &c. be brought to condign punishment; therefore it is imaginable that the head of that unhallowed party, the great malignant enemy, who is the spring and gives life to all these abominations, should be exempted from punishment? Shall we be obliged to discover and bring to punishment the little petty malignants, and this implacably stated enemy to Christ escape with a crown on his head? Nay, we are by this obliged, if ever we be in condition, to bring these stated enemies to God and the country, to condign punishment, from the highest to the lowest: And this we are to do, as we would have the anger of the Lord turned away from us, which cannot be without hanging up their heads before the Lord against the sun. Numb. xxv. 4."

Page 412.—“ By the fifth article of the covenant, we are obliged to endeavour, that justice be done upon such as oppose the peace and union between the kingdoms; but this man and his brother have destroyed and annulled that which was the bond of these kingdoms union, viz. the Solemn League and Covenant ”

Page 456.—“ That from *God save the King*, now imposed, as it is found in the original, is only paraphrastically expounded, and most catechistically applied to tyrants, being in the native sense of the words only, *Let the King live*; which, as now it is extorted most illegally, so it can be rendered neither civilly, nor sincerely, nor christianly; it is a horrid mocking of God, and a heinous taking of his name in vain, contrary to the third commandment: If it be a congratulation, it is the more abominable, not only for the hypocrisy that is in it, but the blasphemy, in giving thanks for the promoter of the devil's interest, and the destroyer of Christ's and the liberties of mankind.”

Page 466.—“ Let us consider the person and matter for whom and for what this prayer (*God save the King*) is extorted; either it is for the salvation of James the Papist, or of James the Tyrant. Now it is not the will of God, that they that have, and keep, and will not part with the mark of the beast should be saved; for he is adjudged of God to drink the wine of his wrath, Rev. xiv. 9, 10. We cannot pray for him as a christian, or as a king, because he is neither; and as a tyrant he can no more be saved than as a papist; for Tophet is ordained of old, yea, for the king it is prepared, Isa. xxx. 33. Now while he continues such, we must complain in our prayers, not for his mis-government only, but for that he governs, and desired to be delivered from

him : for considering what a man, and what a king he is, guilty of murder, adultery, idolatry, under the sentence of the law both of God and man, we can parry no otherwise for him than for a murderer, adulterer, idolater ; we cannot pray that the Lord may bless his government, for it is his sin and our misery that he is a governor, and his throne is a throne of iniquity." What form of prayer this author uses for the King may be seen at the end of the notes of their prayers.

*Pages 482 and 483.*—"These that now would impose bonds upon us, are such sons of Belial as cannot be taken by the hand. There is one general argument that will condemn coming into any terms or bonds with that party that have broken the covenant ; because such transactions are a sort of confederacy with the known enemies of the truth and godliness. Mr Gillespie demonstrates that to be unlawful, when, in capacity, we should not suffer them to dwell in the land ; if we were not to be familiar with heathens, far less with apostates ; for the apostle lays much more restraint from communion with them than with pagans, 1 Cor. v. 10. And again, Exod. xxxiv. 12. All sacred transactions are discharged upon a moral and perpetually binding ground : and all toleration is prohibited, and all conjugal affinity. Such compliance brought on the first desolating judgment, the flood on the old world, Gen. vi. when the godly conformed and incorporated with the ungodly crew. The Scriptures frequently disapprove all confederacies, covenants, concord, and, without distinction, all transactions and unitive agreements with the men of Belial, that overturn the Reformation, p. 487."

*Page 500.*—"It is clear from the form, the object, and from the ends of the covenant, which are all

moral, and of indispensable obligation, that it is of perpetual and unalterable binding force, obliging the present and all future generations."

Page 501.—By allegiance and loyalty, can be meant nothing else by our present governors, but an obligation to own and obey, and never to oppose the design of advancing tyranny: and by peaceableness and orderliness, nothing else can be intended, than an obligation never to oppose either the present settlement or future establishment of popery and arbitrary power, upon the ruins of the Reformation, and our civil and religious rights and liberties; whence they that take these oaths and bonds in any other sense, look more to the liberties of worldly interest than to the dictates of conscience, and, by quibbling evasions, do but mock God, deceive the world, and illude the enemies, and delude themselves.

Page 505.—"The covenant is the foundation of the people's compact with the King at his inauguration, the fundamental law of the government, and among the very *leges et regulæ regnandi*; so that the rescinders of it are chargeable, not only with perjury, but with treason and tyranny, in breaking and altering the constitution of the government, and are liable to the curse of the covenant; for they cannot rescind that, nor escape its vengeance; whereof we have a speaking pledge already, in that the rescinder of these covenants was so terribly rescinded, and cut off by the hands of unnatural violence, God thereby fulfilling that threatened judgment of covenant breakers, *That he that hath broken his covenant shall be brought to destruction; and bloody and deceitful men shall not live out half their days.* So Charles the Second got not leave to live out half the days he projected to himself."

*Page 508.*—"To require men to subscribe to a declaration, asserting that the National Covenant, and the Solemn League and Covenant were and are in themselves unlawful oaths, is to require men to enter into a confederacy against the Lord, at which the heavens might stand astonished; it is an unparalleled breach of the third commandment, and could no more be taken in truth and righteousness, than an oath renouncing the bible."

*Page 512.*—"An acknowledgement of ecclesiastical supremacy resident in the King, is the most blasphemous usurpation on the prerogative of Christ, that ever the greatest monster among men durst arrogate; yea, the Roman beast never claimed more; and, in the effect, it is nothing else but one of his names of blasphemy, twisted out of the Pope's hand by King Henry VIII., and handed down to Queen Elizabeth, &c. By this many intolerable encroachments made upon the liberties and privileges of the church of Christ are yielded unto; as that there must be no church-assemblies without the magistrate's consent; but that the power of convoking and indicting assemblies does belong only to him, that he may dissolve them when he pleases, and that his presence, or his commissioner's, is necessary to each national assembly."

*Page 516.*—"To engage in bonds of living peaceably, is to engage in bonds of iniquity; they are covenants of peace with God's enemies, whom we should count our enemies, *and hate them because they hate him.* Psal. cxxxix. It is more suitable to answer as Jehu did to Joram, *What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?* than to engage to be at peace with those who are carrying on

Babylon's interest, the mother of harlots and witchcrafts. \* \*

*Page 658.*—"For private persons to destroy and rid the commonwealth of such burdens and vile vermine, so pernicious to it as tyrants are, was thought a virtue meriting comendation by all nations; and amongst the rudest nations this is a relict of reason; as the oriental Indians have a custom, when ever any person runs a muck, that is, in a revengeful fury, takes such a quantity of opium as distracts them into such a rage of mad animosity, that they fear not to assault, and go through destroying whom they can find in their way, then every man arms against him, and is ambitious of the honour of first killing him, which is very rational; and it seems to be as rational, to take the same course with our mad-malignant Mucks,† who are drunk with hellish fury, and are running in a rage to destroy the people of God."

*Page 701.*—"The exacting taxations for maintaining of the army, and the paying of subsidies, was, and remains to be a consummating crimson wickedness, the cry whereof reaches heaven; since upon the matter it exceeded the Gadarens wickedness, and was short of their civility: They did not beseech Christ and his gospel to be gone out of Scotland, but with armed violence declared, they would, with the strong hand, drive him out of his possession, in order to which their legions are levied with a professed declaration, that there shall not be a soul left in the nation who shall not be slain, shut up, or sold as slaves, who will own Christ and his interest."

\* Upon this consideration the late assembly refused, at King William's desire, to receive the Episcopal party into my terms of peace and communion.

† All that are not true covenanters.

*Page 712.*—"The paying of subsidies to the present government, is to furnish that party of the dragon's legions, in their war against Prince Michael and his angels, with supplies; which no moral force can excuse, no more than it can do the shedding of the blood of their innocent children, or sacrificing them to Moloch; for no sacrifice they can offer to the Devil can be more real, or so acceptable, as what they declare by this, being so direct, not only in opposition to the coming of the kingdom of Christ, but the dilection of his precious interests, and the giving Satan such an absolute dominion in the nation, as that they who have made the decree, and all who put it in execution, practically declare thereby they have mancipate themselves to his slavery, and sold themselves to work wickedness in the sight of the Lord; so likewise that all the rest of the nation may with themselves become his vassals: and in evidence of their opposition to Christ, and in recognition to Satan's sovereignty, and their subjection, they are appointed to pay these black-mails (*taxes*)."

### CHAP. III.

Mr Rule, in his second vindication of the Church of Scotland, owns at every turn, that there are many Presbyterians in Scotland, who are neither moderate or sober; and to these he imputes all the rebellions and murders committed by the party; and yet he calls the legal restraints put upon these wild or mad Presbyterians, (for so they must be called if they be neither moderate or sober) cruel persecutions. Now, their whole pretended martyrology being only made up of those men, I would fain know whose martyrs such men were; for the Devil has his martyrs too. This is Mr Rule's best way of reasoning, for which I am apt to think, that there are few of the party

that will thank him; it being most evident, that those whom he so much disowns and reflects upon, are the only true Scots Presbyterians; for whereas Rule, and some few with him, who would be thought moderate and sober, have evidently deserted the old cause, and seem to set down upon the lees of Dutch Presbytery, unto which they have basely degenerated, these others tread exactly in the steps of their forefathers, and act in a close conformity to the covenants, and degrees of the General Assemblies, which must be acknowledged to be the rule for Scots Presbyterians, or else it must be confest that they have none.

I shall leave the reader to judge, which of these two indeed are the truest Scots Presbyterians, by the account which one of their own famous writers gives of those whom Mr Rule calls sober and moderate, in the historical representation of the testimonies of the Church of Scotland. Speaking of the toleration granted in that same year by the King, he says, and truly too, that those who embraced it, acted contrary to the Presbyterian principles of the Church of Scotland, particularly in the declaration of the General Assembly, July 27, 1649, and contrary to the Covenant. And on this head his arguments are infinitely beyond any that ever we have heard from Mr Rule: "For," says he, "this toleration is founded on sovereign authority, prerogative royal, and absolute power, which all are to obey without reserve. Again," says he, "it comes through such a conveyance, as suspends, stops, and disables all penal laws against papists, and thereby everts all the securities and legal bulwarks that protestants can have for the establishment of that religion, making them depend only upon the arbitrary word of an absolute monarch, whose principles oblige him to break it; so they that accept this toleration, do

thereby recognize a power in the King to subvert all laws, rights, and liberties; which is contrary to reason, as well as religion, and a clear breach of the covenants. By this toleration the Papists are encouraged and increased in number, the whole nation overflowed with their hellish locusts, and all places filled with priests and jesuits; yea, the executive power of the government is put in the hands of the Romanists. Whatever liberty this may be to some consciences, it is none to the tender; it is only a toleration, which is always of evil; for that which is good cannot be tolerated under the notion of good, but countenanced and encouraged as such: Therefore this reflects upon our religion, when a toleration is accepted which implies such a reproach; and the annexed indemnity and pardon tacitly condemns the profession thereof as a fault or crime, which no Christian can bear with, or homologate by acceptance. Some addresses, particularly the Presbyterians in London, have blasphemously alledged, that God is hereby restored to his empire over the conscience.\* Moreover," says he, "true Presbyterians can never class themselves among them that are hereby indulged. viz. Archbishops and bishops, all the prelatical and malignant crew, all Quakers and Papists, teaching also all idolatry, blasphemy, heresy, and untruth; making the professors of Christ partners with Antichrist's vassals. Such a toleration is contrary to the scripture of the Old and New Testament, it is like Julian the apostate's toleration, designing to root out Christianity; it is contrary to the Confession of Faith and thereby to accept this toleration is inconsistent with the principles of the Church of Scotland, national and solemn leagues and covenants,

\* Also, and other London Presbyterians address to King James.

and solemn acknowledgements of sins, and engagements to duties; in all which we are bound to extirpate Popery and Prelacy, as inconsistent with the whole tract of our former contendings, and particularly with the testimony of the Synod of Fife, and other brethren, against Cromwell's vast toleration and liberty of conscience."

"The worst of all is," says he, "that it is further declared in that toleration, that nothing must be preached or taught, which may any way tend to alienate the hearts of the people from the King or his government. Here is the price at which they ought to purchase their freedom; a sad bargain, to buy liberty and sell truth. But who can be faithful, but he must think it his duty to alienate the hearts of the people from such an enemy to Christ? What watchman must not see it his indispensable duty, to preach so that the people may hate the whore, and *this pimp* of hers. It cannot be but very stumbling, to see the ministers of Scotland purchasing a liberty to themselves, at the rate of burying and betraying the cause into bondage; and thus to be laid by from all opposition to Antichrist's design, in such a season. The world will be tempted to think, that they are not governed by principles, but their own interest, and that it was not the late overturning of religion and liberty that offended them; for if that arbitrary power had been but exerted in their favours, though with the same prejudice to the cause of Christ, they would have complied with it, as they do now."

Mr Rule is highly offended with the author of the case of the afflicted clergy, for saying, "That the Presbyterians addressed and thanked King James for this toleration, in a fawning and flattering manner." And yet our honest Presbyterian author deals more roundly with them: His words are these :

"The addresses made thereupon were with a strain of fulsome and blasphemous flatteries, to the dishonour of God, the reproach of the cause, the betraying of the church, and the detriment of the nation, and the exposing themselves to the contempt of all. Again, the address itself is of such a dress, as makes the things addressed for to be odious, and the addressers to forfeit the respect, and merit the indignation of all that are friends to the Protestant and Presbyterian cause."——Nothing could have been more cross to the real desires of the true Presbyterians, than this newly start-up opinion, that interest has led them to espouse——There is nothing here sounds like the old Presbyterian strain, neither was there ever an address of this stile seen before from Presbyterians: It would have looked far more Presbyterian like, to have sent a protestation against the now openly designed introduction of popery, and subversion of all laws and liberties, which they are covenanted to maintain; or, at least, an address in the usual language of the Presbyterians, who used always to speak of the covenants, and works of reformation; but here is never a word of these, but of *loyalty to his excellent, to his gracious, and to his sacred Majesty; of loyalty not to be questioned; an entire loyalty in doctrine; a resolv'd loyalty in practice, and a fervent loyalty in prayers.* All that they are solicitous about, is not for the prerogatives of their master, or the liberties of the church, but least their loyalty should be questioned that they be otherwise represented: All that they beseech for is, not that the cause of Christ be not wronged, or Antichrist introduced by this liberty, but that those who promote any disloyal principles and practices, may be looked upon as none of theirs; and all the hope they have, is in the great persuasions of his Majesty's justice and goodness."

" Here is a lawless unrestrained loyalty, to a tyrant, claiming an absolute power to be obey'd, without reserve; not only professed, but solicitously sought to be the principle of Pyesbyterians; whereas it is the principle of atheistical Hobbes.—This is not the Presbyterian loyalty to the King, according to the restrictions in the covenants; but Erastian loyalty to a tyrant, in his overturning religion, laws and liberties, and in protecting and encouraging all iniquity. This loyalty in doctrine, will be found disloyalty to Christ, in a sinful and shameful silence, that wrong is done to him. This loyalty in practice, is a plain betraying of religion and liberty, and lying by from all opposition to the destroyer of both. And this loyalty in prayers, for all blessings ever to attend his person and government, will be found inconsistent with the zeal of Christians, and the cries of the elect unto God, for vengeance upon the supporters of Antichrist; not consonant to Presbyterian prayers in reference to Popish tyrants: It were much more suitable for them to pray, that God, which hath caused his name to dwell in his church, may destroy all kings that shall put to their hands to alter and destroy the house of God. Ezra vi. 12."

*Page 178.* " This address is so stuffed with sneaking flatteries, that it would more become sycophant and court parasites, than ministers of the gospel.—Nothing but a rhapsody of flatteries, justifying all his claim to absoluteness, and engaging to demean themselves so, as that he may find cause to enlarge rather than to diminish his favours, which can be no other way but in assisting him to destroy religion and liberty. O what an indeliable reproach is this for ministers, who pretend to be set for the defence of the gospel, thus to be found betraying religion! This is in effect not only flattery, but blasphemy, as great as if they had said, They re-

solved, by the help of God, to be as unfaithful, time-serving, and silent ministers, as ever plagued the church of God."

Now, the Presbyterians, who accepted this toleration, and made such bustling addresses of thanks to King James for it, are they whom Mr Rule calls the sober Presbyterians. And now I leave him to vindicate himself and them, for what is thus charged upon them, by one who is well known to be a true Presbyterian,\* and as such is at present owned and employed in a considerable trust by the General Assembly; and if we may judge from all the principles and practices of the former Scotch Presbyterians, he is really a far honester Presbyterian than they who would now call themselves moderate, and yet, in contradiction to that title, persecute their reformed brethren with the greatest rigour and severity. To conclude this head, and to justify what may be thought most severe in the character given of Presbyterians in the former section, if we may believe the account the Presbyterians of Scotland have published, then the one-half of our Presbyterians are neither moderate nor sober, but wild Hill-men, separatists, a robbing, lawless, ungovernable rabble, a mad people, headstrong traitors and rebels; that is, in a word, they are Cameronians. The other half are betrayers of all religion, covenant-breakers, worldly, fawning, flattering, court parasites, blasphemous, unfaithful, time-serving ministers, and the greatest plagues of the church of Scotland. And even Dr Rule, in that defence of the Presbyterians, which he writes by the order of the General Assembly, calls the Cameronians a people rendered mad; and speaking of the other

\* Shells, chaplain to Lord Angus's regiment, one of their famous authors and preachers.

party of Presbyterians, he says, "I deny not but many of them put force upon their light." Again, "they did hear *renitente conscientia*." And what is this to say, in plain terms, but that one party of Presbyterians is without their wits, and many of the other without any conscience? Now what may prelatists look for from such men? *Pudet hæc opprobria nobis et dici potuisse et non potuisse refelli.*

There are some famous authors more, that are fit to have a place here, because in their writings they discover the true spirit of the now Presbyterian gospel; two of them own themselves to be pamphleteers for the party, pretending, forsooth, to answer books too. The honestest and truest Presbyterian of these two, shall have, as he deserves, the first place, that is the author of the *brief and true account of the sufferings of the Kirk of Scotland*, occasioned by the Episcopalians, since the year 1660. London, printed 1690.

In the very first page, he seems to be struck with astonishment at the thinking but of Episcopalians, as he calls them. "O! says he, their superlative impudence, their hellish dissimulation and malice! they imitate the Devil himself, who first tempts and then accuses, though it is too visible that their consciences are past feeling, being seared as with a hot iron. When their hierarchy was restored, the Devil, who seemed to be bound some time before, was let loose, the flood-gates of all impiety and wickedness were set open, and hell did triumph in its conquests over the nation, and displayed its banners not only against religion, but even morality, which the prelates and their adherents were so far from opposing, that they indulged the people, but especially the gentry, in their wickedness, as knowing that to be the only method to secure them on their side." Well,

believe but this new gospeller, and the Scotch gentry as well as clergy, are a rare sort of monsters indeed: for the best characters and softest words he bestows upon them are these: "They are godless miscreants, of the true Egyptian brood, infamous parricides, sorcerers, and incestuous apostates; infamous varlets, infamous villains, left to corrode their own viperous bowels with their inhuman fury; the Devil's instruments, fit only to be stallions and pimps to bawdy-houses; Episcopalian hireling preachers, with their infernal bawlings, the scum and refuse of the nation; they bear the characters of wickedness on their foreheads, liker pagans than professors, blood-hounds, children of hell, the tyrannical papa-prelatical host, the great papa-prelatical champion Dundee; savage beasts in human shape, a graceless untoward generation of prelatists, who use nothing but hectoring for reason, and cursing for argument; ungodly Episcopal brutes, that reprobate faction, that limb of Antichrist, infernal locust, the apostate Archbishop Sharp, with a malice like his father the Devil; that waspish formal prelate.—The generation of vipers, the Episcopalian seed of the serpent, hectors and buffoons, the most obdurate, impenitent, spiteful, base, impudent priests, whose fathers were not good enough to eat with the dogs, of their flocks; infamous, scandalous, lying, runnagates, &c."

This is the way the Scotch Presbyterians used to argue and answer books; and these are the sweetest flowers of our author's rhetoric, which he liberally strews in every page of his book; which being quite contrary to the spirit and genius of CHRIST, must be allowed to pass for new-minted, superfine, Presbyterian gospel.

Well, so much for Scotland, that's his own country;

perhaps our author may be more courteous and civil to strangers. Next then let us see how he treats the other reformed churches; as for the Church of England, he discharges most furiously against her in many places, viz. p. 7. "She is the worst constitute church in the world: These tantivis, let their hyperbolical pretensions of zeal for religion and loyalty be what they will, if the King but put forth his hand to touch them, they will curse him to his face; and rather than part with an inch of superstition, or a swinish lust, will, as the party have always done, lay a confederacy with hell and Rome, as times past and present do evidence beyond contradiction." I wonder he did not add, and times to come; for that would have been as true as the other.

And again, page 8. "For the new upstart, slavish doctrine of Passive Obedience, as the Church of England had the dishonour to be the mother of it, she has also the ignominy to be the murderer, having basely cut his throat, as harlots used to do sometimes with their spurious brood."

Page 27. "If the English clergy offer to assist the prelatical Scots as they are readier, by a thousand to one, to do it, than to swear allegiance to their sovereigns, it may arm the good women with their folding stools once more against them, as it did formerly in King Charles First's time, when one of the Bishops began to read the Common Prayer, which he call'd Popery."

Page 28. "Is it not as lawful for the Scots Presbyterians to pray against the English hierarchy as antichristian, as for the English clergy, and prelates too, to plot, drink, and plead in their sessions at the Devil, against the Scots Presbytery? And I believe they would pray against it also, but that they have

not a form of it. To suppose, that the banishing the prelatical Scots clergy was not encouraged by authority, is ignorance and sauciness : for it is plain, authority in Scotland has done what was proper for a civil government to do, *viz.* They have declared the hierarchy anti-human ; that is, contrary to the people's inclinations ; and, I suppose, are so good natured to wish their neighbours were rid of it too ; and so much the rather, that they have so often found, and do still find them imposing saucy intrigues against the kingdom of Scotland, wherein, if they persist, it may perhaps (and let them blame themselves for it) prove as fatal to them as it did in the days of Dr Laud." Well, here's a severe and open threatening ; England then look to it. The Scots Presbyterians are sworn in their holy covenant to reform Britain and Ireland, (though it be by club law ; and let them but have power according to their will, and they will soon visit you once more, *for all your goods.*

Page 29. " The Bishops are generally found to be against that which is for the nation's good ; and howsoever the late opposition which they made to the late King may be magnified, they seem quickly to have repented of it. But, supposing they had continued stedfast, yet whatever good nature might have done, I am sure justice would not have awarded them any thanks, which will appear undeniably true, if we consider (*among many other things which he instances*) how most of the Bishops opposed the reversing of the judgment of perjury given against Dr Oates, who did the nation more service than seven idolized stars, so many of whom are now turned dark lanterns. Nor can it ever be forgot, how many of the inferior clergy, following the conduct of their triple headed guide, advanced the in-

terest of the triple crown, and some of them topping ones too, at the hour of death, grafted with their slavish nonsensical doctrine of resistance, upon the consciences of the noble heroes and darlings of the people, the Lord Russel and the Duke of Monmouth, upon the very scaffolds; and if the contrary doctrine be damnable, as they alleged, then I am sure their church hath been guilty of damnable practices since."

This is the charity that the new gospel professors have to the church of England, which the whole Christian world besides them doth so justly honour and esteem, upon the account of their government, worship, doctrine, and practice, which their fanatical neighbours so maliciously censure and blaspheme.— "Well, but say they, the church of England is still labouring under much Romish superstition and idolatry; and, which is worse, she is papa-prelatical; nay, she is Archi-papa-prelatical;" and that is anti-human in the new gospel phrase; but I hope they will be kind, at least, to their brethren of the Presbyterian church beyond sea: Are not the Dutch and French Presbyterians? Is not the mother church of Geneva thoroughly reformed? No, no, they have never set up the solemn league and covenant for their standard; or, to speak in the author's own words,—*Page 27.* "They are strangers to the power of godliness, because, not knowing how to pray without, they must have recourse to a form, which is as unreasonable and unnatural an imposition upon the strong, especially on ministers, as would be the imposing of crutches upon the adult and able part of mankind, who can walk better without them."

The next famous author is Mr Rule, who calls himself a doctor of medicine (for they never pretend to have any in divinity.) In the second vindication

of the Kirk of Scotland, he says, "That it is unfair, injurious, and a false imputation, to charge the severity of the stile of this author upon the Presbyterians, who, he says, disown the stile, it being written by a Cameronian, while they stood at a distance from the sober Presbyterians." However, those whom he calls sober Presbyterians, have never yet, by any public deed, condemned that book, nor any other of the barbarities of these unsobber Cameronian Presbyterians, but have, on the contrary, received them into their communion, without the least acknowledgment of any such crimes; and Dr Rule calls them the *zealous party*, and represents them as pretty gentle, in that they made it "their work only to deprive, and not to murder the Episcopal ministers;" although the doctor knows, that instances can be given of some ministers that were even murdered by that zealous party, not long ago; and himself owns, in the beginning of his postscript, that five men and six women, Presbyterians, came to the house of William Ferguson, minister of Kilpatrick, and because he would not alter his manner of praying, and come out of his house, as they had charged him, they therefore "invaded his house, tore of his cloaths, and beat him on his head and legs;" which looked but too like a design to murder him. Several other things of this nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfy the world of the certain truth of the accounts that have been given by the eye-witnesses and sufferers in that persecution. Upon which consideration, Mr Pitcarne, a better writer, and, as it appears, a much honester man, declin'd the vindication of these late proceedings of the Presbyterians; not that he did not like the Presbyterian cause, for he is thorough

paced that way; but because, after he had examined the matters of fact for several months, as he had been enjoined by the fraternity, he found it impossible to speak any thing in their vindication, but what the greatest part of Scotland would know to be notoriously false: wherefore, as Dr Rule himself informs us, "When this affair was committed to him, after many months he returned the papers to be answered, without any reply to them." But passing this, I wonder that the doctor should exactly imitate that severe stile, which he and his sober party pretended to disown; but, perhaps, he sees not this beam in his own eye, with which he must grant the soberest Presbyterians to be justly chargeable; because, as he himself is at great pains to inform the world, "The whole party committed that trust to him, when others had refused it."

Upon which account, not only the scurrilous railing, but all the untruths, contradictions and nonsense which abounds in every page, is justly chargeable upon the whole party; of which I shall give the world such a taste, as may be sufficient to make them judge of all the rest. First then, as to *scurrilous, railing accusations*, he calls Prelatists "The seed of the serpent, whose enmity against the seed of the woman (that, you must know, is Scots Presbyterians), as it began, so it must end with the world;" and that you may not mistake him, he avers after, "That they use the old stratagems of Satan;" and compares them to *Heathens, Papists*, yea, they are *Devils*; both Greek and Syriack *Devils*; nay, they are *Jesuits*; "Wo to posterity if they believe them!" for then, to be sure, "Succeeding ages will turn absolute Scepticks." He adds, "It is evident, that many of them regarded not the civil authority of the nation; and others, by their lewdness of con-

versation, made themselves unworthy to be in the holy function of the ministry."

And he charges the authors of our late books with "malice, lies, railing and guilty of the foulest and falsest misrepresentations that the minds of men can suggest, enraged by being deprived of the occasion they had once to persecute their neighbours, the end to which they improved their lucrative places: Mean spirits and mercenary souls, that employ themselves in mendicant writings and practices;—beyond the common size of slanderous malice, guilty of the highest impudence and sauciness; prelatical party, eminent for spite, but hath neither truth nor charity to warrant it; they who know their temper, and the brow and way of those for whom they plead, will not believe their professions, their hypocrisy being shameful and twisted with malice; the temper of Episcopalians is, by unmanly as well as antichristian shifts, to buy up their sinking cause; this historian's ignorant malice is to be despised; Judas Iscariot was his predecessor; the contempt of the ministry came from the atheism and debauches of the Episcopal clergy:" And again, of an eminent divine, he saith, "That his words are like those of a madman, or of one raving in a fever." It would be tedious and nauseous to trace this his Presbyterian eloquence through every page, as he vents it; or to show how falsely and boldly he charges a whole sacred order of men, with the faults which he supposes, and would have the world believe, some single persons among them to be guilty of; as that they are *perfrictæ frontis*: "Nothing manifestly false can check their conscience and impudence: The whole party grossly ignorant: Papiſing prelates, spuing out the most spiteful venom that can lodge in a human breast,

impudence beyond Jesuitical; they glory either in their having no principle, or that they can yield over the belly of conscience, to promote their interest with men; the differences betwixt us and them are not reconcilable; a heap of lies, men that have taught their tongues and pens to speak and write lies, lies and calumnies, horrid lies, a broad lie:—That which they now call a broad lie, passed for a gospel truth among the Presbyterians, *Ann* 1648. “Prelatical incumbents are scandalous, and unfit to edify the people, and do rather harden them in wickedness; a whole fardel of lies, malicious representations, coupled falsehoods, impudent and false assertions, brazen foreheads; prelates spend their short glass with gingling pyebald orations; bitterness, malice, and contempt is suitable to the historical talent of many of the prelatical party: If the debauchery of prelates did not tempt people to count all religion a sham, it were well; he knows that his impudent assertions and lies can be discovered and his villany come abroad at last, a snarling cur!—a lying spirit doth possess the men with whom we have to do.”

This is the meek lowly strain of the Presbyterian new gospel, whereby the soberest of them pretend to vindicate their own proceedings, and refute the writings of other men. I leave the world to judge, by this way of defending the party, what their cause must be, and to determine, whether he who calls himself a *sober Presbyterian*, and says, “That he was selected and appointed by the sober General Assembly, to write in their defence,” be not indeed as black and foul-mouth’d as the most rank and rigid Cameronian among them all: For my part, I can see no difference betwixt the stile and theirs, except this may pass for one, that Mr Rule

seems to have learned his stile from the coal-sellers in Edinburgh, or at Buckhaven, of which college only he ought to have been principal; whereas the Cameronians seem to have learned their stile from the shepherds and herring-fishers on the western coast, who, though they have more cant, yet they have less knavery than the former. If Mr Rule should challenge me, as falling into the same fault for which I here blame him, because of some sharpness which he may apprehend to be in that character I have given before of the Presbyterian preachers and people, yet that is only chargeable upon my single person, and not upon others of our party; for I neither do, nor pretend to write by a commission from them: And besides, he himself hath provided me with an apology, viz., calling things by their true names, is not to be reckoned inconsistent with moderation and calmness; a petulant and affronted adversary is not to be handled with that softness of stile, which is fit for such as are more modest.

#### CHAP. IV.

BUT passing by those flowers of Presbyterian eloquence, let us examine, in the next place, if this author makes amends for his style, by the truth and reason that he writes. It would be tedious to trace him through every page, in which his nonsense, contradictions, and falsehoods abound; and therefore I shall here mention only some generals.

There is one principle suitable to the genius of the new gospel only, upon which much of his book is founded, and it is this, "Do as ye have been done by;" by this he excuses the greatest barbarities of the Presbyterian rabble, and often justifies their highest severities against Episcopal ministers:

It is true, in other places, he condemns them, and says, he will not defend them; but he seems not concerned shamefully to contradict himself at every turn. The people for whom he pleads are not so critical as to observe that; and for others, he says that he dispises and contemns them. Sometimes, if you'll believe him, Cameronians "are zealous godly men, eminent for their suffering for Christ." By and bye, says he, "they are a wild, ungoverned, desperate rabble, rendered mad by oppression." The sum of all is, revenge is a true Presbyterian virtue, and contradiction Mr Rule's best way of reasoning.

Preface, paragraph 6. These are his words: "I have treated the adversaries I deal with as brethren, desiring rather to exceed, than to come short in civility and fair dealing with them." But at the same time he takes the liberty, almost in every page, to call those he deals with, "Of the seed of the serpent, Devils, habitual drunkards and swearers, traitors, that deserve to have their necks stretched, profane persons, constant Sabbath-breakers, horrid liars and slanderers, men who beat their wives, and in their dealings are most injurious to men, having no conscience, ministers who are opposers of Christ and his institution, who harden and encourage the people in their sins." As we may read in the pages above cited, and many others of Rule's exceeding civil book, which being written by the design of the whole General Assembly, 'tis but natural and just to conclude, that this is the only way of *Scots Presbyterian civility and fair dealing*. Again, in the same preface, he says, "I build not on hear-say, or common talk, which is the best foundation of many of the assertions of my adversaries." And in the same page, these are

his immediate preceding words: "The truth of matters of fact asserted in this treatise, is not to be taken from me, but from them who are my informers, few of whom I pretend to any personal knowledge of; therefore not my veracity is pledged, but that of others: If they have deceived, or been deceived, I am not to answer for that." What can a man believe of a book that is ushered in with such a doubting and contradictory preface? If these were not Mr Rule's own express sayings nobody could well believe, that the whole faction could have singled out such a writer to vindicate them; but falsehood it seems has no feet, and liars who have so little wit and memory, must needs be often intangled in their own snares.

"Some of the Church of England have meddled far beyond their line in our affairs, though we be far from interposing in any of theirs; only upon occasion we take the christian liberty that our predecessors have always done, of calling them superstitious, popish, idolatrous in their worship; and in their doctrine, scandalous for Arianism, Arminianism, Socinianism, Popery, and that Turkish bow-string doctrine of Passive Obedience: and that in their government they are directly contrary to Christ's institution, to the design of the Reformation, and to the holy Covenant, being tyrannical, prelatical, yea, and archi-papa-prelatical. What we are bound to by the Covenant, says he again, is not to reform them, but to concur with them, when lawfully called to advance the Reformation:" that is, wholly to overturn their Church and State, as we formerly did by our own glorious gospel methods of *fire and sword*, having a *very lawful call* from a godly party, who invited us to *fight the battles of the Lord against the mighty*, the

King, "who opposed reformation-work in the land: And now, *says he*, 'tis far from our thoughts to go beyond that boundary, in being concerned in their affairs; we wish their reformation, but leave the managing of it to themselves; that is, till we find such a blessed occasion as *those worthies of the Lord, the reformers, did in 1648.*"

Page 23. *He says*, "That King James abdicated the government, and that the parliament called it so."—If he knows any thing of those affairs, he knows that the parliament of Scotland did not give it that name, though that of England did: However, if he did abdicate, I would fain know, how this consists with Rule's concluding just before, p. 22. "That his royal authority was taken away by the nation;" and with what he says, p. 100, "The nation laid him aside, and chused another." That is the constant doctrine of Scots Presbyterians (and they practice accordingly,) "That the people can give and take away the royal authority, can lay aside and chuse kings at their pleasure." Now, to use Mr Rule's moderate phrase in that place, *some men's necks have been made to stretch for a less crime*, than to assert under an hereditary monarchy, that kings are to be elected. And it is certain they are as little friends to their present majesties, as to monarchy, who would found their authority upon such a tottering bottom: Nay, Mr Rule, in the name of the other Presbyterians, tells plainly, that they own no allegiance to King William, but in so far as he supports Presbytery, and that it would overturn the very foundation of his authority to restore Episcopacy; "For, *says he*, it is declared against in the claim of right as a grievance, and therefore cannot be restored without overturning the foundation of our present civil settlement;" and

again, "The Convention hath voted Episcopacy to be a grievance to the nation, and in the claim of right made it a fundamental article in the government, that it should be abolished." Now what is the meaning of all this, but that the present government of state must necessarily stand and fall with Presbytery? So that all their great boasts of loyalty to the present King amounts to no more than this, no Presbytery, no King William. •

*Page 26.* He says, "Most of the Episcopal ministers who went out, were put out by their own consciences; for they deserted their charges without either sentence, threatening, or compulsion. And yet before that he owns, that the Presbyterian's rabble did persecute, and drive them away. But that this is no more imputable to the Presbyterians than the drunkenness, swearing, whoredoms, and persecutions, that we charge many of the prelatists with, are to be looked on as the crimes of all the Episcopalianians." And farther he excludes that rabble, because, as he there avers, "They were under the highest provocations imaginable to do what they did; yea, to have proceeded to farther severities." And he adds out of the abundance of Presbyterian sense, that these things were done in an interregnum; which, by the bye, can never possibly fall out in an hereditary kingdom. And though he says we had then no church government, yet himself knows the contrary, and that Prelacy stood then established by many laws made in Twenty-seven Parliaments, freely and legally elected, in the most settled times, and that the Prince of Orange, who had then, at the desire of some of the nobility and gentry, taken the kingdom under his protection, did, by his solemn proclamation, order all things in the Church and State to con-

tinue as the laws had fixed them, till the Convention of the States should meet. But, says honest Mr Rule, "These enraged people were chafed in their minds, and having now *Potentiam*, though not *Potestatem*, therefore it was not to be wondered that they relieved themselves;" that is, by rabbling the legal orthodox clergy. Moreover, he says expressly, "That in Galloway the incumbents were generally driven away." But how all this is consistent with what he said before, viz., "That they deserted without either threatening or compulsion," I leave the infallible Assembly, who employed this author, to judge, and, if they can, to reconcile what he writes in the following citations.

*Page 34.* Speaking of the rabbling Cameronians, he says, "That they came in to Mr Skinner, minister of Delay, his house, and after they had eaten, they went away without doing any prejudice to any in the family." Again he owns expressly, "That those rabble reformers by force took away the money out of the poor's box, from Mr Russel, minister at Govan; but, says he, they did it with *all tenderness*." And if you will credit those sacrilegious robbers, Rule's informers, both Mr Russel and his wife were drunk. But that our author may prove himself and his book to be all of one Presbyterian piece, he tells again, "That the author of *The Case of the afflicted Clergy*, foully misrepresents the Cameronians, while he speaketh of their eating and drinking at the expense of them whom they rabbled; all the reports that we have of them, give account of their not laying their hands on the prey."

*Page 145.* "It is better that England and Scotland be two different nations, than that the institutions of Christ should be thwarted, that they may be made one.—May not two nations trade toge-

ther, and be governed by the same laws, and yet bear with one another as to church-ways?" And may not also the West of Scotland, and the other parts of that kingdom, trade together, and be governed by the same laws, and yet the West not impose their kirk-ways upon the rest of the kingdom? *Responde Gilberte!*

*The Presbyterian government was settled by Christ,* p. 151. Here he leaves it to the discretion of the reader, to judge whether this be a simple affirmation only, or an affirmation and oath conjoined; though the first may be his meaning, yet the latter sense seems most natural to the words, and in any other sense there is no truth in them; and indeed the arguments by which their preachers would persuade the people to this, are as ridiculous as the assertion itself; for their ordinary cant is, "Beloved, we read in the word, that the Apostles went up together; one did not go before the other; there was no precedency amongst them, beloved; and therefore it is clear, that there was no prelacy in those days: And again we read, that honest Paul, (they never call him St Paul, *because he never swore to the Solemn League and Covenant*) left his cloak at Troas: Why, Sirs, you see plainly from this text, that Paul had not a gown, but a cloak; for, says the text, he left his cloak; it does not say, that he left his gown: Never a gown had that precious man to leave, beloved; and therefore you may be sure he was no prelate; for they, false loons, have no cloaks, but gowns." From these, and such like arguments, our author allows no Church but the Presbyterians to be of divine institution, and at one dash he unchurches all the Episcopal churches: "And yet, *says he*, page 154, Presbyterians deny not Papists to be lawful ministers."

*Page 155.* He rakes his wit and cunning to evade and shift this notorious truth, "That instead of fourteen bishops; which were formerly in the church, the kirk had now set up sixty." But in this matter, all his quibbles and sophisms depend upon this supposition, *that the Parliament was the Church*, (which is directly contrary to the fundamental principle of a spiritual power inherent to the kirk, altogether independent on the parliament, which has no power over Christ's office-bearers;) for it was that parliament, in which there was not so much as one clergyman that impower'd these sixty Presbyters to govern the kirk, and restrained all the rest from that privilege; it was that parliament which took upon them to judge of the hability of these sixty, and of the inhability of other Presbyters to govern." Well then, according to his way of arguing here, 'tis the Parliament that, *pro Ecclesie Statu*, can empower or restrain Presbyters, notwithstanding of their universal and equal privilege to govern. Indeed this parliament was excessively kind to Mr Rule, and he for once will be civil to them, and in contradiction to all the principles and practices of former Presbyterians, they shall pass for the whole omnipotent Kirk.

*Page 156.* "We are for moderation, mangre all the reproaches cast upon us." The moderation of any party is best known by their practices when in power: Now, when the Presbyterians were last in power, all the evidence of their moderation were, "The reeking of fields and scaffolds with the blood of princes, prelates, nobles, gentry, and commons; the cries and tears of widows and orphans; the groans of men imprisoned, banished, excommunicated, sequestered; some cathedrals razed, and others converted to garrisons and stables, and the

lesser churches made dens for thieves, in the most literal sense:" And now that they are in power again, all the evidences of their moderation, are "rabbling, robbing, beating, wounding, imprisoning, and banishing of Bishops, curates, wives, and children; the stigmatizing and slandering innocent and good men; invading the just rights of the King, and of his best subjects; rendering whole countries destitute of any ministry; flying at every turn in the face of civil authority; becoming false accusers and informers, and at the same time sitting as judges of men in office, and in the next day intruding into their places:" This is *purging work*, as they call it; *hirk moderation* with a witness; and to use Mr Rule's own words, it is even as essential to Presbyterians as rationality itself, which they pretend to be great masters of, though *their scribblers be now and then delirious*.

Page 157. Speaking of the protestation made by some Presbyters, against the King and acts of parliament, to assist and deliver him, when perfidiously imprisoned by the English rebels, he says, "It was no gross nor scandalous crime, but only a speculative opinion in a contraverted point." This shews what is the opinion of Mr Rule, and of the party that employed him; but how it consists with his telling the world so often in his two last books, "That Presbyterians do not take upon them to middle in matters of state, nor to controul the civil governors," I leave him to shew us in the next vindication. In the same page, Mr Rule vindicating the proceedings of the General Assembly in this matter, says, "That the fatal division about protestation and remonstrance, was, *through the mercy of God*, not so much as mentioned among them;" and yet in the very next lines, he says, "That it

pentance, for conforming to Episcopacy, which they, who acted from a principle, could not do." In this I heartily agree with him, and am sufficiently satisfied, that that Episcopal renegade, who professed such a repentance before their Assembly, neither acted from any principle, nor can be supposed to have any conscience; and we bless God, that all the Presbyterian interest, art, and industry, now that they have power, could not prevail with any but this one man, to prostitute his conscience to his interest, in such a base and scandalous compliance.

I shall end my reflections on this author's sayings, with some short remarks upon the witnesses which he alleges to attest his assertion; and *first*, in general, I say of them in his own words, page 88, "That they are the sworn enemies of the Episcopal Church, and in a combination, not only to defame them," but to root them out. and cut them off from the face of the earth; and we have, from the pamphlet now under consideration, a taste of the veracity of the men with whom we have to do. If his witnesses make no more conscience of speaking truth than he himself doth, then few thinking men will be moved with what they say.

*Secondly*, Of the witnesses named by the authors of our books, he says, "They are mostly *teste me ipso*; the complainant is the witness, which is not fair." Now, all Rule's evidences are by his exception to be rejected; for he himself, and all others that know them, are fully satisfied that those very Cameronians, whom he names as the evidences to disguise and lessen the attested matters of fact of our late persecution, were themselves the principal actors of that horrid tragedy. Since then it is not fair to admit parties to be witnesses, why should these Cameronians be received as such in this affair?

Again he saith, "That ministers witnessing for one another, derogateth much from the credibility of their testimonies;" but what say you to Cameronian Presbyterians witnessing for one another? Why, this derogates nothing from the credibility of their testimonies;" for they are not ministers, that is one evident reason: and, moreover, they are all men of strict conscience, a godly generation, and very faithful to their Solemn League, the holy Scotch Covenant. Upon these considerations, Mr Rule, defender of the new gospel faith, would have the world receive the testimony of that Cameronian rabble, as infallible proofs of what he asserts in his second vindication of the Presbyterian Kirk. And yet *Preface*, page 6, he says of them, "That he will not pledge his veracity for theirs; that he pretends to no personal knowledge of but a few of them: and that if they deceive, or have been deceived, not he, but they are to blame for it."

After all this, if neither bishops nor other ministers, neither laicks, lords, nor gentry, either of the Scotch or English nation, must be allowed to have any credit, when they are brought by our authors to attest known truths, and matters of fact, whereof they were eye-witnesses; then, I beseech you, why should men receive that high character and testimony which Mr Rule gives of himself, when he says, "He did not only practise medicine, but likewise took the degree of doctor in it, yet never giving over the work of preaching frequently?" This is a terrible man indeed, who, it seems, can kill both soul and body; he is far stricter to the covenanted work than his brethren the Presbyterians in England; for they can, upon occasion, for interest, and other such holy purposes, unite and join with Independents; whereas he, like a man of unmove-

able conscience, "withstood the temptation of having an independent congregation at Aberdeen, when great offers of that charge were made to him there; and in Northumberland he suffered no small loss, because he would not fall in with that independent way again." If you believe himself, "he has no want of Latin, and that he speaks false Latin, is false; he is ready (as he hath done) to give proof to the contrary, and to compete with all such as pretend to it;" but when and where we must not know till Elias come; nay, besides all this, "he hath an excellent hand at Latin prayers, which he can make longer or shorter, as the occasion requireth, but never so short as some allege; neither doth he use to pray very long in public, even in English;" and that is more indeed than any other of his fraternity can allege for themselves. Long prayers serve the party for many great ends; in them they can sound the alarms to rebellion, commend themselves highly, defame the King, rail against and revile malignants, raise and inflame the mob, vent false news and stories, and many other Hocus tricks their long extemporary prayers serve for. Moreover, Mr Rule, to shew his parts, longs for an adversary like himself. "I wish, says he, a scholast would make it appear, by a solid refutation, what ignorance I have discovered in my writings; I am ready to defend it with all the probability the subject matter is capable of; but my mistake, if I be in any, must not pass for proofs of my ignorance." If any Momus will make his censure on the Presbyterian government, it is like Mr Rule, the great Atlas of the cause, or some other for him, will give him a farther answer: just such another as this exceeding civil and fair vindication. And, then to conclude his own character he assures

us, "That he exceeds all other Presbyterians, both in his tenderness to the Episcopal party, and in his argumentative way, rather than bitterness;" of all which the new gospel modesty and meekness, the candour, ingenuity, and argumentation, that appears every where in his late books, is a sufficient evidence. Now, for a man to say all this of himself because nobody else will, this sure is *Teste me ipso* with a witness, unless it shall be allowed, that Gilbert may witness for Rule, and Rule again for Gilbert; that the Doctor may witness for the Principal, and the honest Principal again, by way of requital, does the like kindness to his beloved Doctor: This is the Presbyterian way of proving things by witnesses.

The other matters narrated in that letter, and in the book to which it is annexed, are only such as will, at first view, appear designed on purpose to disguise and smother evident truths, to extol and magnify themselves and their party, as very innocent, godly, and candid men; and reproach and condemn all others as perjured liars and slanderers; and to all which, as they neither need nor deserve any particular answer, so I hope nobody shall ever vouchsafe to them the honour of it; and if they do, I wish it may have the good effect of opening some men's eyes.

#### CHAP. V.

BUT there is no book so much admired by the whole party of Samuel Rutherford's letters; there one may see the genuine stile of these new gospels; the whole book is uniform, all of a piece, and speaks out in their own dialect, the spirit of Scots Presbyterians; therefore I shall here set down some passages of it.

*Epist. 1. To Mr Robert Cunningham, he says,*  
 "Let us be faithful to him that can ride through

hell and death upon a windle-straw, and his horse never stumble."

*Epist. 2. To his Parishioners.* "Christ sought his black wife through pain, fire, shame, and the grave, and swimed the salt sea for her; and she then consented and said, even so I take him."

*Ibid.* "Every man hath conversation and the new birth, but it is not leel (*honestly*) come by; they had never a sick night for sin; when they go to take out their faith, they take out a fair naething, or, as we use to speak, a bleaffum (*a sham*.)

*Epist. 3. To the Professors of Christ in Ireland.* "It will be asked at every one of us, on what terms we here brook Christ; for we have sitten long mail (*rent*) free. We found Christ without a wet foot, and he and his gospel came upon small charges to our doors; but now we must wet our feet to seek him."

*Ibid.* "Christ will not bring before sun and moon all the infirmities of his wife. It is the modesty of marriage-anger, or husband-wrath, that our sweet Lord Jesus will not come with chiding in the streets, to let all the world hear what is betwixt him and us."—*Ibid.* "O that I had my fill of his love! But I know ill manners make an uncouth and strange bridegroom."

*Epist. 5. To my Lady Kenmure.* "Madam, why should I smother Christ's honesty? He look'd fram'd (*strange*) and uncouth-like upon me when I came first here; but I believe himself better than his looks; I shall not again quarrel with Christ for a gloom (*frown*). Now he hath taken the mask off his face, and saith kiss thy fill."—*Ibid.* "'Tis little to talk of Christ by the book and tongue; but to come nigh Christ, and hauss (*hug*) him, and embrace him, is another thing."

*Epist. 11. To the Viscount of Kenmure.* "I de-

Let 284  
9. ✓

spaired that ever I should win (*get*) to the end of Christ's love, there are so many plies in it. I wonder what he meant, to put such a slave at the board-head, at his own elbow. Ah ! that I should lay my black mouth to such a fair, fair, fair face as Christ's ! he got neither bod nor hire of me ; it cost me nothing."

*Epist. 12. To my Lady Kenmure.* " If there were buying and selling, and blocking for as good again betwixt Christ and us, then free grace might go play itself, and a Saviour might sing dumb, and Christ go and sleep."

*Epist. 14. To John Gordon of Gordonness.* " Many a sweet, sweet, soft kiss, many a perfumed and well smelled kiss, and embracement have I received of my royal master.—*Ibid.* And now, whoever they be that have returned to their old vomit (*Prelacy*) since my departure, I bind upon their back, in my master's name and authority, the long, lasting, weighty vengeance, and curse of God : in the Lord's name I give them a doom of black and unmixed pure wrath, which my master shall ratify, except they timeously repent and turn to the Lord."

*Epist. 15. To my Lord Boyd.* " Christ delighteth to take up fallen bairns, and to mend broken bones : he is content that ye lay broken arms and legs on his knee, that he may spelk them."—*Ibid.* I think shame of the board head, and the first mess (*dish*), and the royal King's dinning hall ; and that my black hand should come on such a ruler's table.—*Ibid.* I know he hath other things to do than to play with me, and trindle an apple with me."

*Epist. 17. To my Lord London.* " You come out to the streets with Christ on your forehead, when many are asham'd of him, and hide him under your cloaks, as if he were a stolen Christ."

*Epist. 19. To Mr Hugh MacKell.* "O how many black counts (*accounts*) have Christ and I rounded over together? O how fat a portion hath he given to an hungry soul? I had rather have Christ's four-hours, than have dinner and supper both in one from any other."

*Epist. 20. To my Lady Boyd.* "I see now a sufferer for Christ will be holden at the door, as well as another poor sinner, and will be fain to eat with the bairns, and to take the by-board, and glad so."

*Epist. 21. To Mr David Dickson.* "I cannot get a house in Aberdeen, wherein to leave drink-siller in my master's name, save one only; there is no sale for Christ in the north; he is like to lie long on my hand, ere any accept of him."

*Epist. 27. To Mr Mat. Mowat.* "If I had vessels I might fill them; but my old riven (*rent*), holly — and running out dish, ever when I am at the well, but little away can bring. Alas, I have skail'd (*spilt*) more of God's grace than I have brought with me. — *Ibid* I had not so much free gear (*goods*) when I came to Christ's camp, as to buy a sword; I wonder that Christ should not laugh at such a soldier."

*Epist. 27. To Earlston Younger.* "I have seen the devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was, therefore, brother, beware of a green young devil, that hath never been buried: the devil in his flower is much to be fear'd, better yoak (*engage*) with an old grey hair'd, wither'd, dry devil, &c. — *Ibid*, The saints in heaven are nothing but Christ's forlorn, beggarly dyvours (*bankrupt debtors*), a pack of re-deem'd sinners. All Christ's good bairns go to heaven with a broken brow, and a crooked leg. — *Ibid*. It is a hard matter for a poor hun-

gery man to win (*earn*) his meat upon hidden Christ; for then the key of his pantry-door is a seeking and cannot be had; but hunger must break through iron locks,—I bemoan not them that can make a din (*noise*), and all the fields ado, for a lost Saviour: yet must let him hear it, to say so, on both sides of his head: when he hideth himself it standeth you hard to want Christ; and therefore that which idle on waiting cannot do, mis-nurtur'd (*ill manner'd*) crying and knocking will do. Christ will not dance to your daft spring (*foolish song*)—*Ibid.* At our first conversion the Lord putteth the meat in young bairns' mouths with his own hand. We love always to have the pap put in our mouth.—*Ibid.* If my creditor Christ would take from me what he hath lent, I would not long keep the causey. I think it manhood to play the coward, and jouke (*skulk*) in the leese of Christ; and thus I am saved.—*Ibid.* I complain when Christ cometh; he cometh always to fetch fire; he is even in haste, he may not tarry; and poor I, (a beggarly dyvour) get but a standing visit, and a standing kiss, and but *How dost thou*, in the by-going?"

*Epist. 28. To Alexander Gordon of Kincaig.* "O if I could be a bridge over a water, for my Lord Jesus to walk upon, and keep his feet dry. He can make a fair host out of a black devil.—*Ibid.* If God were dead and Christ buried and rotten among worms, indeed then we might look like dead folks."

*Epist. 34. To Earlston.* "I would give him my bond under my faith (*give him credit*) to frist (*trust*) heaven a hundred years longer, so being he would lay his holy face to my sometimes wet cheeks."

*Epist. 35. To Marion M'Naught.* "Christ, who is your head, hath win through his life, howbeit not with a whole skin. Sometimes King Jesus

sendeth me out a standing drink, and whispereth a word through the wall, and I am well content of kindness at the second hand; his body is ever welcome; but at other times he will be messenger himself, and I get the cup of salvation out of his hand, he drinking to me, and we cannot rest till we be in each other's arms."

*Epist. 41. To my Lady Culross.* "O! to be snattering and swimming over head and ears in Christ's love: Blessed be my rich Lord Jesus, who sendeth not away beggars from his house with a toom (*empty*) dish."

*Epist. 45. To John Kennedy.* "It doth a soul good to get a cuff (*a box*) with the lovely, sweet, and soft hand of Jesus; what power and strength is in his love! I am persuaded it can climb up a steep hill and hell upon its back. Shame may confound and fear me, once to hold up my black mouth to receive one of Christ's undeserved kisses."

*Epist. 50. To James Bantie.* "The best regenerate have their defilements, and, if I may speak so, their draff pock (*sack full*) of sins that will clog them behind all their days. If my Lord had not given me his love, I would have fallen through the causey (*streets*) of Aberdeen ere now; but for you that hunger, ye shall be filled ere you go, there is as much in our Lord's pauntry as will satisfy all his bairns, and as much wine in his cellar as will quench all their thirst: I shall tell you what ye shall do, treat him well, give him the armed chair and the board head (*table head*), and make him welcome to the mean portion you have."

*Epist. 51. To John Stuart.* "That miscarried journey is with child to you of mercy and consolation, and shall bring forth a fair birth, and the Lord shall be midwife to the birth. If our Lord ride upon

a straw, his horse shall neither stumble nor fall."

*Epist. 53. To John Stuart.* "O! if my Lord would make dung of me to fatten and make fertile his own corn-ridges in mount Zion.—*Ibid.* God be pleased to take home to his house my harlot mother.—O! if her husband would be so kind as to go and fetch her out of the brothel-house, and chase her lovers to the hills; but there will be sad days ere it come to that."

*Epist. 54. To my Lady Busby.* "Wo is me that bits of living clay dare come out to rush hard heads with him, and that my unkind mother, this harlot Kirk, hath given her sweet half marrow (*husband*) such a meeting."

*Epist. 56. To Mr Thomas Carvan.* "I confidently believe, that there is a bed made for Christ and me, and that we shall take our fill of love in it."

*Epist. 57.* "My riven (*rent*) dish, and running-out vessel, can hold little of Christ Jesus.—*Ibid.* 'Tis Christ's wisdom that his bairns go wet-shod and cold-footed to heaven."

*Epist. 63. To the Earl of Cassils.* "Many now would go to heaven the land way (for they love not to be sea sick), riding up to Christ upon foot-mantles, and rattling coaches, and rubbing their velvet with the princes of the land in the highest seats. If this be the narrow way, I quit all skill to the way of salvation."

*Epist. 89. To John Kenredy.* "O! that the courts fenced in the name of the bastard prelate (their godfathers, the pope's bailiffs, sheriffs) were cried down!—If this had not been, I would have shinked (*bartered*) over my part of paradise for a breakfast of dead moth-eaten earth."

*Epist. 92. To Mr David Dickson.* "I have been these two Sabbaths or three in private, taking instruments in the name of God, That my Lord

Jesus and I have kissed each other in Aberdeen. Who can blame Christ to take me on behind him, (if I may say so), on his white horse through a water? Will not a father take his little dated Davie (*fondled darling*) in his arms, and carry him over a ditch or mire? My short legs could not step over this laire (or sinking mire); therefore, &c.

*Epist. 107. To Robert Gordon of Knockbrex.* "I love to be kissed and sit on Christ's knee; but I cannot set my feet to the ground, for afflictions bring the cramp upon my faith."

*Epist. 117. To Bethia Aird.* "At my first entry hither Christ and I agreed not well upon it;—now he is content to kiss my black mouth, to put his hand in mine, and to feed me with as many consolations as would feed ten hungry souls; yet I dare not say he is a waster of comforts."

*Epist. 120. To Robert Gordon of Knockbrex.* "Christ seemeth to leave Heaven (to say so) and his court, and to come down to laugh and play and sport with a daft bairn (*foolish child*). I deny nothing that the Mediator will challenge me of; but I turn it all back upon himself: let him look his old counts (*accounts*) if he be angry, for he will get no more of me."

*Epist. 122. To Earlston.* "There is a mystery of love in Christ that I never saw. O that he would lay by the lap of the covering that is over it, and let my greening (*longing*) soul see it: I would break the door and be in upon him, to get my own wombful of love."

*Epist. 147. To Mr Hugh Henderson.* "Christ shuffled up and down in his hands the great body of heaven and earth, and Kirk and commonwealth are in his hand like a stock of cards, and he dealeth the play to the mourners in Zion. When Christ hath slept out his sleep, and his own are tired, he will

arise as a strong man after wine, &c. If Christ bud and grow green, and bloom and bear seed again in Scotland, and his Father send him two summers again in one year, and bless his crop, O what cause have we to rejoice! &c."

*Epist. 138. To Mr John Mein.* "I see Christ will not prig (*higgle*) with me, nor stand upon stepping-stones, but cometh in at the broadside without ceremonies, or making of it nice."

*Epist. 140. To the Earl of Lothian.* "If your lordship and others shall go on to drive to the lowest ground and bottom of the knavery, and perfidious treachery to Christ, of the cursed and wretched prelates, the Antichrist's first born, and the first fruit of his foul womb, and shall deal with our Sovereign, then your righteousness shall break through the clouds, &c."

*Epist. 142.* "O for a long play-day with Christ."

*Epist. 145. To Mr John Fergushill.* "Were it not that I am daated (*pampered*) now and then with pieces of Christ's sweet comfits, I fear I should have made an ill browst (*brewing*) of his honourable cross."

*Epist. 161. To Mr Hugh Mackell.* "I will verily give my Lord Jesus a free discharge of all that I, like a fool, laid to his charge, and beg him pardon to the mends (*over and above*)."

*Epist. 162.* "I tremble at the remembrance of a new outcast betwixt him and me; but I find Christ dare not be long unkind."

*Epist. 178. To my Lady Boyd.* "Nothing hath given my faith a greater backset till it craked again, than my closed mouth,"

*Epist. 192. To Earlston.* "The Lord hath done it; I will not go to law with Christ, for I would gain

nothing of that. The Devil is but God's master-fencer, to teach us to handle our arms."

*Epist.* 197. *To Mr John Livingston.* "The Devil cannot get it denied but we suffer for the apple of Christ's eye, his royal prerogative as King and lawgiver: Let us not fear, he will have his gospel once again roused (*exposed to sale*) in Scotland, and the matter go to voices, to see who will say, Let Christ be crowned King in Scotland? It is true Antichrist stirreth his tail: But I love a rumbling and raging Devil in the Kirk, rather than a subtle or sleeping Devil. Christ never got a bride without stroke of sword."

*Epist.* 199. "O hell were a good cheap price to buy him at!"

*Epist.* 206. "A kiss of Christ blown over his shoulder, the parings and crumbs of glory under his table in heaven, a shower like a thin May-mist of his love, would make me green, sappy and joyful."

*Epist.* 234. "Go on, as ye have worthily begun, in purging of the Lord's house in this land, and plucking down the sticks of Antichrist's filthy nest, this wretched prelacy, and that black kingdom, whose wicked aims have ever been, and still are, to make this fat world the only compass they would have of faith and religion to sail by, and to mount up the man of sin, their godfather, the Pope of Rome, upon the highest stair of Christ's throne, and to make a velvet church, &c.—*Ibid.* These men mind nothing else but that by bringing in the Pope's foul tail first upon us, their wretched and beggarly ceremonies, they may thrust in after them Antichrists legs, thighs, and his belly, head and shoulders, and then cry down Christ and the Gospel, and put up the merchandize and wares of the

great whore.—*Ibid.* Christ shall never be content with this land, neither shall his hot fiery indignation be turned away, so long as the prelate (the man that lay in Antichrist's foul womb, and the Antichrist's lord bailiff) shall sit lord carver in the Lord Jesus's courts. The prelate is both the egg and the nest to cleck and bring forth popery; plead, therefore, for the pulling down of the nest, and crushing of the egg."

All that is meant here by Christ, is Presbyterian government.

I shall conclude this section with some of their most remarkable principles and opinions concerning civil government.

The Presbyterians of late have talked much of their loyalty; but if they have any, it must be in contradiction to their principles. For proof of this I shall not trouble you with citations from private men, but appeal to their Covenants and Solemn Leagues, to their constant doctrine, as well as to practice of resistance; and some few instances I must not omit, taken from the acts of their General Assemblies, and those books which have the general approbation of the party, in which they express themselves thus: "Unless men blot out of their hearts the love of religion, the cause of God, and cast off all care of their country, laws, and liberties, &c. they must now or never appear active, (against the King), each one stretching himself to, yea, and beyond their power; it is not time to dally, or go about the business by halves; not to be almost, but altogether zealous. Cursed is he that doth the work of the Lord negligently."

*Solemn and seasonable warning to all ranks. Feb. 12, 1645. Sess. 18.*

In another *seasonable and necessary warning,*

kin, like my beadle Davie Geddes there; but Goliath was a mickle strong fellow, like the laird of Quandal there; this David gets a scrippie and a baggie, that is, a sling and a stone in it; he slings a stone into Goliath's face: down falls Goliath and David above him: After that David was made a king; he that was keeping sheep before; in truth he came very well too, Sirs: Well, said Davie! See what comes of it, Sirs! After that he commits adultery with Uriah. Nay, (*said the beadle, Davie Geddes*), it was but with Uriah's wife, Sir. In faith thou art right, it was Uriah's wife indeed man, *said Mr John.*"

One Ker, at his entering into a church at Tiviotdale, told the people the relation that was to be between him and them in these following words:—

"Sirs, I am coming home to be your shepherd, and you must be my sheep, and the Bible will be my tar-bottle, for I will mark you with it. And lay his hand on the clerk, or precentor's head, he saith, Andrew, you shall be my dog. The sorrow a bit of your dog will I be, *said Andrew.* O, Andrew, I speak mystically, *said the preacher.* Yea; but you speak mischievously, *said Andrew.*"

Mr William Guthrie, preaching on Peter's confidence, said, "Peter, Sirs, was as stalliard a fellow as ever had cold iron at his arse, and yet a hussie with a rock (*distaff*) feared him."

Another, preaching against drunkenness, told the hearers, there were four sorts of drunkenness. "1. To be drunk like a sow, tumbling in the mire, like many of this parish. 2. There is to be drunk like a dog. The dog fills the stomach of him, and spues all out again; and thou, John Jamieson, was this way drunk the other day. 3. There is to be drunk like a goose. Of all drunkenness, Sirs, beware of

the drunkenness of the goose, for it never rests, but constantly dips the goby (*beak*) of it in the water: You are all drunk this way, Sirs, I need name none of you. 4. There is to be drunk like a sheep. The sheep seldom or never drinks, but sometimes wets the mouth of it in the water, and rises up as well as ever; and I myself used to be drunk thus, Sirs. But now, I see, said he, two gentlemen in the kirk; and, gentlemen, you are both strangers to me; but I must vindicate myself at your hands. I have here the cursedest parish that ever God put breath in; for all my preaching against drunkenness, they will go into a change-house after sermon, and the first thing they'll get is a mickle cap full of hot ale, and they will say, I wish we had the minister in the midst of it: Now, gentlemen, judge ye how I am rewarded for my good preaching." After sermon, the clerk gives him up the name of a fornicatrix, whose name was Ann Cantly. "Here is (saith he) one upon the stool of repentance, they call her Cantly; she saith herself she is an honest woman, but I trow scantly."

Mr John Livingstone, in Ancrum, once giving the Sacrament of the Lord's Supper, said to his hearers, "Now, Sirs, you may take Christ piping hot;" and finding a woman longsome in taking the bread out of his hand, (he says) "Woman, if you will not take Christ, take the mickle Devil then."

One John Simple, a very zealous preacher among them, used to personate and act sermons in the old monkish stile. At a certain time he preached upon that debate, Whether a man be justified by faith or by works, and acted it after this manner: "Sirs, this is a very great debate; but who is that looking in at that door, with his red cap? Follow your look,

Sir; it is very ill manners to be looking in; but what's your name? Robert Bellarmine. Bellarmine, saith he, whether is a man justified by faith or by works? He is justified by works. Stand thou there, man. But what is he, that honest-like man, stand in the floor, with a long beard and Geneva cowl (hood)? A very honest-like man. Draw near; what's your name, Sir? My name is John Calvin. Calvin, honest Calvin, Whether is a man justified by faith or by works? He is justified by faith. Very well, John, thy leg to my leg, and we shall hough (*trip*) down Bellarmine even now."

Another time, preaching on the Day of Judgment, he told them, "Sirs, this will be a terrible day! we'll all be there, and in the throng I, John Simple, will be, and all of you will stand at my back. Christ will look to me, and he will say, who is that standing there? I'll say again, yea even as ye ken'd not (knew not) Lord. He'll say, I know thou's honest John Simple; draw near, John. Now, John, what good service have you done to me on earth? I have brought hither a company of blue bonnets for you, Lord. Blue bonnets, John! What is become of the brave hats, the silks, and the sattins, John? I'll tell, I know not, Lord, they went a gait (*a road*) of their own. Well, honest John, thou and thy blue bonnets are welcome to me; come to my right-hand, and let the devil take the hats, the silks, and the sattins."

This John was ordinarily called Fitch-cape and Claw-poll, because in the time of preaching or praying, he used to claw his head, and rub his callet. At a certain time he was called to preach in a neighbouring church, and his preface was in these words:—

"Sirs, I know what you will be saying among your-

selves the day ; ye will say, here is Fitch-cape come to preach to us the day ; but, as the Lord lives, I had a great deal a-do ere I could come to you ; for, by the way, I met the devil : He said to me, what now, Fitch-cape, whether are you going ? I am going, said I, to preach to the people of God. People of God ! said the foul (nasty) thief, they are my people. They are not yours, thou foul thief, said I. They are mine, Claw-poll, said he again to me. So the foul thief and I tugged, rugged, and rived (*pulled and hauled*) at one another ; and at last I got you out of his cloaks (*clutches*). Now here is the good that Fitch-cape hath done to you ; now, that ye may be kept out of his grips, let us pray."

Another, lecturing on the first of Job, said, "Sirs, I will tell you this story very plainly."

"The Devil comes to God one day ; God said, what now, Deel, thou foul thief, whether art thou going ? I am going up and down now, Lord. You have put me away from you now, I must even do for myself now. Well, well, Deel, says God, all the world kens that it is your fault. But do not you know that I have an honest servant they call Job ? Is not he an honest man, Deel ? Sorrow to his thank, says the Deel, you make his cup stand full even, you make his pot play well ; but give him a cuff (*sound bang*), I'll hazard he'll be as ill as I am called. Go, Deel, says God, "I will yoke his honesty with you : Fell (*kill*) his cows, worry his sheep, do all the mischief ye can, but, for the very soul of you, touch not a hair of his tail."

Mr Robert Blair, that famous Presbyterian preacher at St Andrews, was very much thought of for his familiar way of preaching. He preached often against the observation of Christmas ; and said once in a Scotch jingle, "You will say, Sirs,

good old Yool-day (*Christmas*); I'll tell you, good old Fool-day; you will say, it is a brave holiday; I tell you it is a brave belly-day: You will say, these are bonny (*gay*) formalities; but I tell you, they are bonny fartalities."

Another, inveighing against the vanity and gaudiness of women, spake thus:—"Behold the vanity of women, look to them; you'll see first a sattin petticoat; lift that, there is a tabby petticoat; lift that, there is a flannel petticoat; lift that, there is a Holland smock; lift that, and there you will see what they ought not to be proud of, that is no very cleanly spectacle. Eve, said he, was not so vain, she sought no covering but fig-leaves."

Mr Simple (whom I named before) told, "That Samson was the greatest fool that ever was born; for he revealed his secrets to a daft hussey (*foolish wench*). Samson! you may well call him fool Thomson; for of all the John Thomson's men (*herpect men*) that ever was, he was the foollest."

I have a sermon of theirs, written from the preacher's mouth by one of their own zealots, whereof this is a passage:—"Jacob began to wrestle with God, an able hand forsooth! Ay, Sirs, but he had a good second, that was Faith: Faith and God gave two or three tangles together; at last God dings (*beats*) down Faith on its bottom: Faith gets up to his heels, and says, Well, God, is this your promise to me? I trow, I have a ticket in my pocket here: Faith brings out the ticket and staps it in God's hand, and said, Now, God! Is this not your own write? Deny your own hand write if you dare? Are these the promises you gave me? Look how you guide me when I come to you. God reads the ticket, and said, Well, well, Faith! I remember I gave you such a promise: good sooth, Faith, if you

had been another, thou should have got all the bones in thy skin broken."

Mr John Welsh, a man of great esteem among their vulgar, once preaching on these words of Joshua, *As for me and my house we will serve the Lord*, &c. had this preface:—

"You think, Sirs, that I am come hear to preach the old jog-trot, faith and repentance to you; not I, indeed: What think you then I am come to preach? I came to preach a broken covenant. Who brake it? even the Devil's lairds, his bishops, and his curates; and the De'il, De'il, will get them at last. I know some of you are come out of curiosity to hear what the Whigs will say. Who is a Whig, Sirs? One that will not swear, nor curse, nor ban; there is a Whig for you: But you are welcome, Sirs, that come out of curiosity; ye may get good ere you go back again. I'll give you an instance of it: There was Zaccheus, a man of a low stature, that is, a little droichy (*dwarf*) body, and a publican, that is, he was one of the excisemen; he went out of curiosity to see Christ, and, because he was little, he went up a tree: Do you think, Sirs, he went to harry a pyot's nest (*rifle a magpie's nest*)? No; he went to see Christ; Christ looks up, and says, Zaccheus, thou art always proving pratticks, thou'rt no bairn now; go home, go home, and make ready my dinner, I'll be with you this day at noon. After that, Sirs, this little Zaccheus began to say his prayers evening and morning, as honest Joshua did in my text: *As for me and my house*, &c. as if he had said, go you to the devil and you will, and I and my house will say our prayers, Sirs, as Zaccheus and the rest of the Apostles did."

Another time, preaching in East Lothian, he told

them the great danger of hearing the curates, in these words :—

“Sirs, if ever you hear these rogues, you will cry out at the day of judgment, O Arthur-seat, fall upon us ! O Pentland Hills, fall upon us ! The grass and the corn that you see growing there will be a witness against you ; yea, and that cow’s horns passing by, will be a witness against you.”

Another, preaching about God’s sending Jonah to Nineveh, acted it thus :—“ Did you ever hear tell of a good God, and a cappet (*pettish*) prophet, Sirs ? The good God said, Jonah, now billy Jonah, wilt thou go to Nineveh for auld lang syne (*old kindness*) ? The deel be on my feet then, said Jonah. O Jonah, said the good God, be not ill natured, they are my people. What care I for you or your people either, said the cappit prophet ; wherefore shall I go to be made a liar in my face ? I know thou wilt have mercy on that people. Alas, alas, we bide (*want*) not the tent part of that bidding : yet when we come to you, I fear we’ll find you like Ephraim, a cake unturned, that is, ’tis stone hard on one side, and skitter-raw on the other.”

Another, preaching in the west, near a mountain called Tintock, cried out in a loud voice thus :—“ What think you, Sirs, would the curates do with Christ if they had him ? They would e’en take him up to Tintock-top, cut off his head, and hurl his head down the hill and laugh at it.”

Another, in the south of Teviotdale, in his sermon, said, “ Our neighbour nation will say of us, poor Scotland ! beggardly Scotland ! scabbed Scotland ! lousey Scotland ! yea, but covenanted Scotland ! that makes amends for all.”

One, preaching against bishops, expressed himself

thus :—" Sirs, at the day of judgment, Christ will call the prelates, and he will call one of the falsest knaves first, and say, Come hither, sirrah ! (he will not call him my Lord), do you remember how you put out sick (*such*) a sweet saint of mine, upon such and such a day ? Sirrah ! Do you mind how you persecuted one of my precious saints that was preaching my word ? Come, come, Sirrah ! stand there at my left hand ; thou and the Devil shall go together, even now."

There is nothing more ordinary among the generality of their preachers, than to tell that Christ did not set his foot in Scotland these " eight-and-twenty years ; or this, I brought a stranger to you now, and a very great stranger indeed this many a year : Would you know who it is ? It is Christ, Sirs ; hald (hold) him fast then, for if once he get out of Scotland again, 'tis like he'll never return."

It is very well known in Perthshire, that one of their rabbis preaching at St Johnston, or thereabout, a little before the battle of Killierankie, upon these words, *Resist the devil, and he will fly from you* ; he begins very gravely, after this manner :—" *Humph !* my beloved, you are all here the day, even for the fashions cause ; but wot ye who is amongst you the day ? Even the mickle horned Devil ; though you cannot see him, yet I do : I see him, Sirs, by the eye of faith : But you'll say now that we have him here, what shall we do with him, Sirs ? *Humph !* what way will ye destroy him ? Some of you will say, we will hang him ; ha ! ha ! my beloved, there are not so many taws in all the parish as hang him ; besides, he's as light as a feather : What then will you do with him ? for he will not hang. Then some of you will say, we will drown him. *Humph !* my beloved,

there is too much cork in his arse; he's as supple as an eel, he will not sink. Others of you will say, we will burn him: Na, na, Sirs, you may scald yourselves, but ye cannot burn him; for all the fire in hell could never yet singe a hair of his tail.—Now, Sirs, you cannot find a way among you all to kill him, but I will find it: What way will this be, Sirs, We shall even shoot him: Wherewith shall we shoot him? We shall shoot him with the bible. Now, Sirs, I shall shoot him presently. So (presenting the bible as soldiers do their muskets) he cries out, *Tuff, Tuff, Tuff*. Now he is shot; there lies the foul thief as dead as a herring."

Some eye witnesses report of another that was to give the Sacrament of the Lord's Supper, such as they can give; and having got into the pulpit, he looks about him, and says, "Sirs, I miss somebody here the day, I miss Christ here the day; but he promised to be here the day; I think he will be as good as his word: However, I will go out and see if he be coming." He at this went out of the pulpit, and staying out some little time, he comes in, and tells them, "Now, Sirs, Christ is coming; I saw him on his white horse coming to you. Now, what entertainment will you give him? I will tell you, Sirs, you will get among you all but one pint of faith (*two English quarts*) a gill of grace, and a mutchkin (*English pint*) of sanctification, and this will make a good morning draught for him."

In the Merse, there was a communion given lately, and, as it is ordinary, there is a discourse for every table. One of the preachers, most cried up for his eloquence, said, "You that are wives, ye will be saying ordinarily when you meet, Cummer, have you spun your yarn yet? But alas! I fear there are few of you that have spun a wedding gar-

ment for Christ the day. But Christ will be among you, and see who is his well-busked bride: He'll say to them that have not on their wedding garment, Is that nasty slut there my bride? shame and lack fall on that bride; go nasty slut! swithe away to hell."

It is ordinary among some plebeians in the south of Scotland, to go about from door to door upon New-Year's eve, crying *Hagmana*, a corrupted word from the Greek *Hagia-mana*, which signifies the *holy month*. John Dickson, holding forth against this custom once in a sermon at Kelso, says, "Sirs, do you know what *Hagmana* signifies? It is the Devil be in the house, that's the meaning of its Hebrew original."

Another time he told his hearers what an idolatrous church the English Church is; for lay two eggs in a dish, and the one is not so like the other, as the Church of Rome and the Church of England are to one another.

I know a minister that went purposely to hear this man, and declared upon his real truth, that he held out a nonsensical rhapsody for an hour and a half's time, on the third of Matthew: *This is my beloved Son, in whom I am well pleased*: "All the graces of the spirit, *said he*, are mysteries: faith is a mystery: there is a faith that's not saving, but that's no mystery. I believe if I should ask any of you, whether or no ye believe the words that I read to you, that you will all say, *Hum!* we all believe that. Sirs, the Devil does more, and yet he is not saved, nor like to be in haste. This is a passage of our Saviour's transmigration, Sirs, *says he*, it tells how our blessed Saviour was reformed like an angel of light; when his disciples saw that glorious sight, they were all like a country man that had

never tasted out-landish wine before : the wine runs up into his head, and makes him dizzy ; so the disciples were dizzy. Chap. 17. *They knew not what they said*, that is, they were dizzy. From the words we learn this note of doctrine, That Christ he is lovely, O he is lovely ! O he is lovely ! First, as he is the Son of God. Prov. viii. ver. 15. *By me Kings reign, and princes decree justice* : That is, lovely Christ hath authority over all the kings of the world : The great Turk can do nothing without him : The mickle De'll and the black Pape can do nothing without him. There were a pack of de'ils limbs a year or two ago here, and they thought, forsooth, all would be their own, and now, lovely Christ, in his providential providence, is like to disappoint them all ; and who kens but they'll come begging pease and pottage at our doors yet ?—

“ Christ is lovely, as he is Mediator ; cut him all in pieces, from head to foot, every bit of him is lovely. They'll tell you now the young prince is banished Britain ; but I'll tell you of a young prince that has been banished Britain these twenty-eight years, by the incoming of the perjured prelates and drunken curates ; Lovely Christ is that young prince, and now he is like to come back again to get his crown : O take him now ! now when he's coming with a whip in his hand to scourge out the cursed curates,” &c.

This was preached in the parish of Smalholm in Tiviotdale, and the effect of this preaching followed the next Sabbath ; for the rabble came and pulled the minister out of his pulpit in the time of his sermon.

One Mr Thomas Ramsay, in Mordington, within the shire of Berwick, said, in a sermon upon the foolishness of preaching these words : “ There are

two sorts of preaching, Sirs : there is a gentle-manny preaching, and a common-manny preaching ; for gentle-manny preaching, they'll feed you up with penny whistles, or nig-nays and bonny waffies (*children's toys and rattles*).” At which he perceived one of the commons laugh. He points out to him and said, “ Man, do not thou think to gull (*flout*) one of God's ministers that way ; lift up your bonnet off your face, think no shame of your shape——

“ I tell you, Sirs, there is a gentle-manny preaching and a common-manny preaching ; I will give you common-manny preaching, Sirs ; I will give you milk-pottage, and this will make you bonny, fat, and lusty, in your journey to heaven. Ye ken (*know*) Sirs, ye ken ; to my great grief, I may say you ken no ; but I tell you there is a gentle-manny preaching and a common-manny preaching. There are three sorts of men that despise common-manny preaching.—

1. The politician. 2. The gallant. 3. The ignorant man.

“ *First*, For the politician, he will go twenty miles to hear a gentle-manny preaching ; what cares he for common-manny preaching ? *2dly*, For the gallant give him a glass of wine to drink, and give him a lady to kiss, and what cares he for preaching ? *3dly*, For the ignorant man, give him a cogful (*large dish*) of brose (*stronge pottage*) to his belly, and a pair of breeks (*breeches*) to his arse, what cares he for preaching ?” A little thereafter he saw a little child looking to and fro, and said, “ Sit still little rogue, else I'll cut a lug out of your head, sirrah ! O the glorious days of the gospel, the very wee-anes (*little children*) were then so serious that they would rug (*pull*) Christ out of my heart, but now they are all bawdy faced ; they look as if the

One Mr Shiels, preaching at Borthwick, said, "Many have religion the day, but will have none the morn; their religion is soon gone, like a woman's virginity."

One Wedderburn, preaching in Irvin, said, "Lord, we have over foul (*dirty*) feet to come so far benn as Heaven, but yet as broken a ship has come to land."

Mr Rutherford, preaching in Jedburgh, said, "These twenty-eight years the grass hath grown long betwixt Jedburgh and Heaven."

Mr William Stuart, preaching lately in Forres, upon these words, *Our God is a consuming fire*, said, "Sirs, I will explain these words in a very homely manner: There was a godly man of my acquaintance, Sirs, he had a young bairn that was dying, and he comes to him, and says, Sandy, now my cookie, believe in God now, for ye will not live long: No, no, said the bairn, I will not believe in God, for God is a boo; but I will believe in Christ, for he is sweet, daddy, and he is good. Now you may by this see, Sirs, that God without Christ is a boo." Boo is a word that's used in the north of Scotland to frighten crying children.

Mr William Veitch, preaching at Linton, in Tiviotdale, said, "Our bishops thought they were very secure this long time, like

Willie Willie Wastle,  
I am in my castle;  
A' the dogs in the town,  
Dare not ding me down.

Yes, but there is a doggie in Heaven that has dung them all down."

Another, preaching on the dialogue betwixt God and Adam after his fall, "Adam, said he, went to hide himself. God comes to him, and said, where

art thou, man? I am couring (*absconding*) here Lord! I'll hazard twa and a plack (*two pence one-third of a penny*) saith God, there is a whap in the rape (*all is not well*) Ede? has thou been at banes breaking (*mischief doing*) Ede? come out of thy holes and thy bores here Ede."

Mr James Kirkton told several times in his sermons at Edenalling, "That the devil had his kirk government as well as God; and would ye ken what a government it is? Indeed, it is a Presbyterian government; for he has his minister and his ruling elder; his minister is the Pope, and his ruling elder is the King of France.

The same man, once speaking of the evils of the tongue, said, "Your tongues, Sirs, are as foul as a dog's tongue, when he licks skitter (*this ordure*); before God 'tis true: but do not take this out of the house with you, Sirs."

Mr Matthew Selkirk, preaching against keeping of days, said, "They that keep yool-day (*Christmas*) Sirs, deny that Christ came in the flesh, and are rank Jews; and they keep that day in commemoration of Julius Cæsar the chief of the Jews."

Dr Hugh Kennedy, Moderator of the General Assembly, being about to christen a child in the College-kirk, looked about him, and said, "Look, Sirs, and see the Devil painted in that bairn's face; but we shall do the best we can to conjure him out. I shall shortly nail his lug to Christ's throne, till from a calf he grow up to an ox to draw in Christ's plough."

Mr Areskine, in the Tron-church, said, "That the work of the Lord is like to be ruined; for there are two sorts of people that have taken their hands from the work of the Lord. *First*, The malignants that never laid their hands to it. *Secondly*, The

Court party. But you lasses and lads put your shoulders to that work ; take a good lift of it, for it will not break your backs : and you can never use your backs in a better work."

One Mr Robert Gourly, preaching of the woman of Canaan, how our Saviour called her dog, told, "Sirs, some of you may think that our Saviour spake very improperly, for he should have called her a bitch ; but to this I answer, a dog is the masculine or feminine gender, there is a he-dog, and a she-dog. But you will ask, why he did miscall the poor woman, and call her a dog ? There are God's dogs, and the Devil's dogs ; she was God's dog, not the Devil's dog."

Mr Shiels, in a sermon at Aberdeen, told the people, "The only way to hold a fast grip (*hold*) of Christ, was to entertain him with three liquors in three sundry bickers (*wooden dishes*) ; you must have a pint of hope, three pints of faith, and nine pints of hot, hot, hot burning zeal."

One Mr Strange, preaching on Acts ii. 37, 38, before several ladies of the best quality of our kingdom, *They were pricked at their hearts*, said, "Some of you are come hither the day to get a prick ; I fear few of you have gotten a prick, but some of you may get a prick within a short time. And seeing some laugh, he said, do not mistake me, Sirs, it is not a natural prick I mean, but a prick at the heart. I mean not the pricks of the flesh, but the pricks of the spirit, the sweet prick of conscience."

One Mr James Wilson, now in Kirkmedden, in Galloway, told, "That faith had wonderful effects ; *For by faith Noah saw the deluge before it came*. But I will tell you a far more wonderful effect of faith than that, John the Baptist saw Christ through twa

— wymba (*two wombs*); was not that a clear-eyed little-one, Sirs?"

One Mr Melvin, being sent by the Presbytery to the parish of Monzie, in Strathern, to prepare the people by a sermon for receiving a Presbyterian minister in the place of Mr Drummond, a person of great learning, who was deprived by the false suggestions of a weaver in that parish, (whom he saved from the gibbet in King Charles the Second's time), the said Mr Melvin lecturing on this text, *Touch not mine anointed, and do my prophets no harm*, said, The kings and the great folks, and the cursed bishops, forsooth, were seeking to destroy God's own people; but as stark as they were, God was starker, and bad them bide back; (pointing with his finger) this is my folk, they are none of your folks; and so God kept his own poor people, Sirs, except some few that were hang'd; but O! Sirs, 'tis a sweet, sweet death to go off the gallows to God for the Holy Covenant. But for these cursed bishops and curates, Sirs, that were leading many poor souls to hell this long time, Sirs, ye see they are now put out, they are put out, yea they are e'en trampled under our feet." This is attested by a person that then liv'd within two miles of the place, and heard him.

Mr Areskine, in the Tron-church, proposed in a sermon, *What is the new man?* He made this learned answer in a melancholy long tone, "*It is the new man.*"

Mr Kirkton, lately in the church he preaches in at Edinburgh, began his sermon thus, *Devil take my soul and body*. The people startling at the expression, he anticipates their wonder with this correction, "You think, Sirs, this a strange word in the pulpit, but you think nothing of it out of the pulpit; but what if the Devil take many of you when you utter such language?" Another time

preaching against cockups, he told, "I have been this year of God preaching against the vanity of women, yet I see my own daughter in the kirk even now have as high a cockup as any of you all." Another time, giving the Sacrament of the Lord's Supper in Cramond, at the breaking of the bread, he told the participants, *Take, eat, Sirs, your bread is baken;*" and that was all the form he used, as one of the communicants told me the day after.

A Presbyterian preacher, in the parish of Kilpatrick-easter, above Glasgow, in whose parish there is one Captain Sanderson, a Church of England man, who is look'd on there by them as a rank papist; he once went to church to see their way. The preacher seeing him in church, took a fourteen (*piece of money*) out of his pocket, and held it up before the congregation, expressing these words:—"Here I take instruments in the hand of God, that though a man be pardon'd of all his original and actual sins, yet if he neglect to attend our fasts, he shall never go to heaven." The preacher owns what he said and did; and the Captain desires the thing to be published in his name, he being ready to justify it upon any occasion.

Mr William Moncrief, in summer last, preaching in the church of Largo, in Fife, the first thing he pretended to prove, was, *That all his hearers were Atheists and reprobates*. And having demonstrated that as he said from that psalm on which he lectur'd, he proceeded next to his sermon on this text, *NOW is the accepted time, now is the day of salvation*; on which he said,—*"The Jews had their Now, and the Papists had their Now; but ah now! they have no now; for the gospel is for ever hid from their eyes. Scotland, poor Scotland, had a gracious Now in the glorious days of the Covenant, when Christ was*

freely forc'd upon them; but alas ! this land breaking the Covenant, hath brought darkness upon it for many years past; but yet God has been pleased at last to shine through the cloud of prelatical, which is worse than Egyptian darkness, and to give us another Now; that is, to offer us again his Covenant, and the foundation of it, his gospel; for which ye are all heartily to be thankful, for that is your now.——

“And would you know now; how to express your thankfulness? I'll even tell you now; ye must do it by banishing out of the covenanted land, all the enemies of God, the prelates, the curates, and all their adherents; ye must not converse with them, but smite them hip and thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon pain of damnation; for if ye neglect it now, your now is past for ever.—— Now, Sirs, ye must not think this strange doctrine, for I can prove it by plain scripture; for did not God frequently command his people to cut off the Canaanites root and branch? and did not David positively hate and curse the profane and wicked who were God's enemies?”

“But ye'll say to me, Sirs, that Christ desired us *to love our enemies*. That's true indeed; but there's no word of God's enemies there; mark that, beloved; though we love our own enemies, yet we are bound to hate God's enemies; that is, *all the enemies of the Covenanted cause*.” This was heard by several sober and judicious persons who were heartily sorry to hear the scriptures so basely perverted who immediately after the sermon wrote down this account, and sent it unto me attested under their hands.

About two years ago, Mr Shiels, who is chaplain

is hardly one of them who have forgot it to this hour; and, consequently, all of them will be ready to vindicate the truth of what I here relate.

One preaching in Prestonpans, upon Joshua's making the sun to stand still, resolving to make a very learned discourse, began thus,—“Sirs, says he, you'll maybe ask me how Joshua could make the sun to stand still? To that I answer, it was by sifting of the motion of the *Primum Mobile*, commonly called the Zodiack Line; but as to the *Quomodo*, 'tis no great matter; but that the story was true, we have reason to believe from the heathen writers; for it was told by them for a base bawdy tale, how Jupiter made a night as long as two, that he might get a longer time to lie with Alcmena.”

Mr Areskine, in the Tron-Church, preaching on these words, *Cry aloud and spare not*, told his people, “There were three sorts of cries; There is the cry of the mouth, says he, Psal. cix., *The young Lions roar after their prey*, that is with their mouths. The cry of the feet, *I will run the ways of thy commandments*; that is the cry of the feet: And the cry of the eye, *They looked on him and were lightened*; that's the cry of the eye; if we would go to Heaven, we must not only cry with our mouth, but likewise with our hands, feet, and eyes.”

The same Mr Areskine said in another sermon, “What, Sirs, if the Devil should come with a drum at his side, saying, Hoyes, hoyes, hoyes, who will go to hell with me, boys? Who will go to hell with me? The Jacobites would answer, We'll all go, we'll all go.”

Mr James Kirkton, preaching on Jezebel, said, “That well-favoured whore, what became of her, Sirs? She fell over a window, arse over head, and her black bottom was discovered; you may all guess

what the beholders saw, beloved ; a black sight you may be sure."

One Mr Mair, a Presbyterian preacher, son to Mr John Mair, the Episcopal minister in Touch, being desired by his father to preach for him ; the son said,—“He would not or could not preach in their churches, because they were polluted, but was content to preach in a fire house.” This was provided for him, and the company (whereof his father was one) being convened, he said,—“I will tell you a sad truth, Sirs, ye have been driven to hell in a coach these eight and twenty years, and that old stock my father (pointing to him) has been the coachman.”

Mr Kirkton, in October last, preaching on hymns and spiritual songs, told the people,—“There be four kinds of songs ; profane songs, malignant, allowable, and spiritual songs. Profane songs ; My mother sent me to the wall, she had better gone hersell, for what I got I dare not tell, but kind Robin looes me. Malignant songs, such as Hei-ho ! Killcrankie, and the King shall enjoy his own again ; against which I have not much to say. Thirdly, allowable songs, like, Once I lay with another man's wife. Ye may be allowed, Sirs, to sing this, but I do not say you are allowed to do this, for that's a great deal of danger indeed. Lastly, spiritual songs, which are the psalms of David ; but the godless prelates add to these, Glory to the Father, the worst of all yet I have spoken of.”

The same Kirkton, in March, the last year, in a sermon upon, “*Come unto me all ye that are weary and heavy laden,*” expressed himself thus :—“Christ invites none to him, but those that have a great burden of sins upon their back : Ay, but beloved, ye little ken what Christ is to-day : What crafts-

man do you think him now? Is there none of you all can tell me that, Sirs? Truly then I must e'en tell you: Would you ken it now? In a word then, he is a tinkler, and you may hear him crying about to-day, Have you any broken hearts to mend? bring them to me and I'll soder them; that is to give them rest, beloved, for that's the words of my text."

Mr Areskine, in January last, holding forth in the Tron-Church concerning Noah's ark, said, That the wolf and the lamb lodged most peaceably together in it: "And what do you think was the reason of this, beloved? You may think it was a strange thing, and so indeed it was, Sirs; but it was done to fulfil that prophecy of Isaiah, Sirs. The wolf and the lamb shall lie down together; there's a plain reason for it, Sirs."

One Sunday, in January last, immediately after the king had recommended to the General Assembly a *Formula*, upon the subscribing whereof by the Episcopal Presbyters, he desired they might be readmitted to the public exercise of the ministry, I heard one Mr Webster, a noted professor of the new gospel, lecturing upon Psal. xvi. On the *first* verse he said,—“That none but God could answer the Psalmist's question there; and therefore, *said he*, it does not belong to any earthly king, prince, or potentate, to determine who should be officers in God's house, or to prescribe terms of communion to his kirk. On the *second* verse, *he said*, that it was necessary God's people to walk uprightly; that is, *said he*, never to betray the cause of Christ's kirk, for fear of great men: Our way is God's own way, and sure to stand stiff in that, is the best way to please God, and even great men at the long-run. On the *third* verse, he appealed to the conscience

of his hearers, If Scots Presbyterians were not a holy, harmless, innocent, sincere, modest, and moderate people; and whatever is said to the contrary, are but libels, lies, and slanders? On the *fourth* verse, *he said*, that the prelates, curates, and malignant counsellors, are the vile persons spoken of there, and whom all that fear God are bound to condemn and despise; especially, *said he*, because they have sworn to the hurt of the kirk, in taking the oaths of allegiance and supremacy, the test, and the oath of canonical obedience; and now think to expiate all this, by subscribing a bare foolish *Formula*, because King William, forsooth, has sent it to us; as if the Presbyterians ought to admit or allow any form but the Covenant."

About that same time, I mean in January last, Mr Fraser of Bray, at Edinburgh, in the New Kirk, pretending to preach upon this text of the Revelation, *There was joy in heaven, Michael and his angels fought against the dragon and his angels: Michael and his angels*, said he, why, no good christian can doubt, but by this we are to understand Christ and this kirk: and by the *Dragon and his angels* is plainly meant the prelates and curates: You see from this then, Sirs, betwixt whom this war and this fighting was in Heaven; and since they fight in Heaven for this cause of the kirk, why should we not fight for it also upon earth? what needs our kirk be afraid of kings, they are but men; but we have Christ to fight for us, and we are his angels, and must fight with him till we destroy the *Dragon-Prelates* and their *Curate Angels*."

"Ah Sirs! you read, *said he*, that this dragon's tail swept down a third part of the stars of Heaven; I have a sad thing to tell now, Sirs; alas! this dragon's tail has swept the North of Scotland, for

few or none of Christ's ministers are to be found there."

The same Fraser of Bray, preaching at a conventicle, in the beginning of King James's reign, began his discourse thus:—"I am come here to preach this day, Sirs, in spite of the curates, and in spite of the prelates their masters; and in spite of the king their master; and in spite of the Hector of France his master; and in spite of the Pope of Rome, that's both their master; and in spite of the Devil that's all their master."

### CHAP. III.

MR JAMES KIRKTON said once in his prayers, "O Lord, restore our banished King! Lord restore our banished King! Do not mistake my meaning, Lord! It is not King James, whom thou hast rejected, that we seek; it is King Christ, that has been a stranger these many years in poor Scotland."

It is reported of Mr Robert Blair at St Andrews, that he had this expression in his prayers, "Lord, thou art a good goose, for thou art still creeping." And several in the meeting houses of late have made use of it. To which they add, "Lord thou rains down middings (*dunghills*) of blessings upon us."

Mr Anderson, a fanatick, preaching in Perthshire, in a prayer, said, "Good Lord, it is told us, that thou knowest a proud man by his looks, as well as a malignant by his works: But what wilt thou do with these malignants? I'll tell thee, Lord, what thou wilt do; even take them up by the heels, roost (*smoke*) them in the chimney of hell, and dry them like Bervy-haddocks. Lord, take the pistol of thy vengeance, and the mortar piece of thy

wrath, and make the barns (*brains*) of these malignants a hodge-podge: But for thy own bairns, Lord, feed them with plum-damasks (*prunes*) and raisins of thy promises; and even give them the spurs of confidence, and boots of hope, that like new spean'd fillies (*weaned*) they may loup (*jump*) over the fold-dykes of grace."

A learned divine of that set, at Pitsligo, in his public prayers this last summer, said, "O Lord, thou'rt like a mousie (*little mouse*) peeping out at the hole in the wall, for thou sees us, but we see not thee."

Mr William Moncrief, (whom I named before, page 132,) after his sermon in summer last, at Largo, in Fife, in the intercession of his prayer, said, "O God, establish and confirm thy church in Scotland, and defend her from her bloody and cruel enemies, Popery and Prelacy: O Lord, prosper thy reformed churches of Portugal and Piedmont, and of the rest of the Low Countries; and carry on thy work which is begun in Ireland; and sweet good Lord, finally begin and carry on a work in England."

Mr Shiels, preaching near Dumfries, in his prayer for King William, said, "Good Lord, bless him, with a stated opposition in his heart to the anti-christian Church of England, and with grace to destroy all the idolatry and superstition of their foolish and foppish worship; and bless all the people of the land, Lord, with strength, zeal, and courage, thoroughly to reform the State as well as Church in these kingdoms; that they may be united in the bond of the Solemn League and Covenant, and purified according to that pattern in the mount, which we and our posterity are all sworn to."

Mr John Welsh prayed, "Lord we are come

hither, a pack of poor beggars of us this day : Alms to the poor blind here, for God's sake, that never saw the light of the gospel : Alms to the poor deaf here, that never heard the joyful sound ; to the poor cripples that have their legs, the Covenant, broken by the bishops. Lord pity thy poor Kirk the day, poor woman ! sad is she, Lord ; send her a lift, and God confound that filthy bitch, that gumgalled whore, the whore of Babylon."

One Mr Houston said, "Lord, give us grace ; for if thou give us not grace, we shall not give thee glory, and who will win by that, Lord."

One Borlands, in Gallowshiels, a blasphemous ignorant blockhead, said in his prayers before sermon, "Lord, when thou was electing to eternity, grant that we have not got a wrong cast of thy hand to our souls."

Another time, praying in Jedburgh, he said, "Lord, confound the tyrant of France ; God's vengeance light on him ; the vengeance of God light on him ; God's vengeance light on him : But if he be of the election of grace, Lord, save him : Lord confound the antichristian crew in Ireland : Indeed, Lord, for the great\* man that heads them, God knows we wish not his destruction, we wish him repentance of his sins, but not the rest : As for the crew of the Church of England, that's gone to fight against them, they are as profane a crew as themselves, Lord ; but thou can make one man destroy another, for the interest of the people of God, and give God's people elbow room in the land."

One who is now a head of a college, and is looked upon by the party as their great advocate and oracle, in a public congregation at Edinburgh 1690, in his

\* King James was then in Ireland.

prayer, had these words, which one that heard them, and immediately committed them to writing, shewed to me; "O Lord, give us, give us, good Lord: But, Lord, you'll may be say to us, ye are always troubling me, what shall I give you now? But Lord whatever thou says, we know that thou in thy heart likes such trouble: and now I'll tell thee what thou shalt give us, Lord; I'll not be greedy, nor misleared (*ill mannered*) now Lord; then only give us thyself in earnest of better things.—

"Good Lord, what have you been doing all this time, where have you been these thirty years? What good have ye done to your poor Kirk in Scotland, that has been so many years spur-galled with Anti-christ's riding her? she has been so long lying on her back, and sadly defiled; and many a good lift have we lent her; O how often have we put our shoulders to Christ's cause, when his own back was at the wall: To be free with you, Lord, we have done many things for thee, that never entered into thy own noddle, and yet we are content that thou take all the glory; is not that fair and kind?—

"It is true, good Lord, you have done gaily (*pretty*) well for Scotland now at last, and we hope that thou hast begun, and wilt carry on thy work in England, that stands muckle in mister (*much in need*) of a reformation: But what have you done for Ireland, Lord? Ah, poor Ireland! (then pointing with his finger to his nose, he said), I trow I have nick'd you there, Lord.—

"O God, thou hast bidden us pray for Kings, and yet they have been always very troublesome to thy Kirk, and very fashious (*troublesome*) company, Lord; either make them good, or else make us

quit of their company. They say that this new King thou hast sent us takes the sacrament kneeling, and from the hand of a Bishop! Ah, that's black, that's foul work! Lord deliver him from Papacy and Prelacy, from a Dutch conscience, and from the hard heartedness of the Stuart's; and let us never be trysted (*troubled*) again with the bag and baggage of the family, the black band of Bishops to trouble and lord it over thy church and heritage. Good Lord, send back our old King of poor Scotland; restore him to his throne and dignity, to his absolute power and supremacy, from which he has been so long and so unjustly banished; Lord, ye ken what King I mean, I do not mean King James, nay, forsooth, I do not mean him; I mean, Lord, you ken well enough what I mean, I mean sweet King Jesus, that's been long kept out of this his own covenanted kingdom, by the bishops and godless acts of supremacy.——

"Lord, I have many more tales to tell you, and many sad complaints to make of our governors and great men, and of the malignants and Dundee's men; and many pardons to ask for a broken covenant, and backsliding ministry; but I must refer them all till you and I be at more leisure; and I will not end with that old musty prayer that they call our Lord's."

Mr Robert Kennedy, brother to the very learned and moderate Hugh Kennedy, the Moderator of the General Assembly, once praying at a conventicle in Clydsdale, said, "Lord grant that all the Kings in the world may fall down before thy Son, and kiss his soles, not the Pope's soles, &c. no, nor his stinking panton (*slipper*) neither."

Mr Boyd, the famous preacher in Clydsdale, finding, in the forenoon, that several of his

hearers went away after the forenoon sermon, had this expression in his afternoon prayers, "Now Lord, thou sees that many people ge away from hearing the word; but had we told them stories of *Robin Hood* or *Davie Lindsay*, they had staid; and yet none of these are near so good as thy word that I preach."

Another praying against church government by Bishops and Curates, said, "Lord wilt thou take the keys of thine own house out of the hand of those thieves and hirelings, and make them play clitter-clatter upon their crowns, till they cry Maw again, (*he pronounced the word Maw like the noise of a cat,*) for thy locks have got many a wrong cast since they had the keys."

About the beginning of March 1689, one prayed for a Presbyterian election of members in the Parliament, in the City of Edinburgh, in these words: "Good God, now when Christ's back is at the wall, put it in the heart of the townsmen to chuse George Stirling and Bailie Hall."

Another prayed, "Lord thou hast said, That he is worse than an infidel that provides not for his own family: Give us not reason to say this of thee, Lord; for we are thine own family, and yet we have been but scurvily provided for of a long time."

Another praying after the baptism of a child, in the city of Edinburgh, said, "Lord bless and preserve this young calf, that he may grow an ox, to draw in Christ's plough."

Mr Areskine, praying in the Tron-church last year, said, "Lord have mercy on all fools and idiots; and particularly on the magistrates of Edinburgh."

Another imprecating (as is very ordinary with

them to do) said, "Lord give thy enemies the papists and prelates a full cup of thy fury to drink; and if they refuse to drink it off, then good Lord, give them Kelty (*another cupful*)."

Mr John Dickson praying for grace, said, "Lord dibble thou the kail-seed of thy grace in our hearts, and if we grow not up to good kail, Lord make us good sprouts at least."

Mr Linning, cursing the King of France in his prayers, said, "Lord curse him, confound him and damn him; dress him, and guide him as thou didst Pharoah, Senacherib, and our late King James and his father."

One Fraser, a young fellow, preaching in Jedburgh, after a sermon, blasphemously inverted the blessing thus: "The curse of the Lord Jesus Christ, and of God the Father, and of the Holy Ghost, be upon all them that hear the word and profit not by it."

Mr Areskine, in the Tron-church, prayed, "Lord be thou in Mons, Mons, Mons, be thou in Mons, good Lord; meikle need has Mons of thee, Lord, for now, they that be confederates we hope they may be made covenanters. Bring the sworn enemy of the Solemn League, the tyrant of France, to the place whence he came, and cause his dragoons to shoot him in his retreat, that he may cry out with Julian the Apostate, Now Galilean thou hast overcome me."

One Mr James Webster was admired lately at my Lord Arburthnot his zealous patron's table, for his grace before meat: "Out of the boundless, bankless, brimless, bottomless, shereless ocean of thy goodness, we are daily foddged, filled, feasted, fatted;" and had half an hour's discourse to the same purpose.

Mr Kennedy, before the late Assembly, in which he had the name of Moderator, said in his prayers, "Lord, moderation is commended to us by the King; we all know it is a virtue that's sometimes useful, Lord; but I cannot say that that which they call moderation is so convenient at this time for thy people and cause; for even, to be free with you, good Lord, I think it best to make a clean house, by sweeping them all out at the door, and casting them out to the midden (*dunghill*)."

The famous scribe, Rule, in a prayer, not a sermon, but upon another occasion as public, a little after the dissolution of the General Assembly, expressed himself thus: "O Lord, thou knowest that Christ's Court, the General Assembly, ought to protest against usurpers upon Christ's kingdom; but if we had known that King William would have been angry with us in earnest, and if the brethren would have followed my advice, we should have pleased the King for this time, and taken Christ in our own hand (*run a-tick with him*) till some other opportunity."

The Moderator Creighton, immediately after the Assembly was dissolved, praying, (amongst many other reflections upon the King and his counsellors) said these words: "O Lord, thou knowest how great a surprisal this is to us: we look'd upon King William at his first coming among us to have been sent in mercy for deliverance to this poor kirk; but now we see that our deliverance must come from another hand, Good God grant he be not sent to be a plague and a curse to thy kirk." *Hind let loose, by Mr Shiels, page 468.*

"I conclude this head, says he, with that form of prayer that I use for the king: O Lord, to whom vengeance belongeth, shew thyself, lift up thyself

thou Judge of the earth; render a reward to the proud: Lord, how long shall the wicked, how long shall the wicked triumph? Shall the throne of iniquity have fellowship with thee, that frameth a mischief by a law? The mighty and terrible God destroy all kings and people, that put their hand to alter and destroy the house of God: Overturn, overturn, overturn this throne of tyranny, and let it be no more, until he come whose right it is."

These are but a few of many thousand instances, that might be given of that ridiculousness, profanity, and blasphemy, which the Scotch Presbyterians daily use in their preaching and praying: and tho' strangers may think it incredible, that men professing religion or reason, should thus debase and prostitute both: yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that is here charged upon them is but too true; and that many of the worst expressions they are daily guilty of, are purposely here omitted, lest by such obscene, godless, and fulsome stuff, the ears and eyes of modest readers should be nauseated and polluted; which, if these opposers of truth and religion should deny, there are many thousands in Scotland of the best quality and reputation ready to attest it, by their oaths and subscriptions, as shall be made appear in another edition of this book, if the clamour of the party extort it: and very many are willing to join in this, who were not long ago their great friends, and have many of their sermons and prayers in writing, which they are now willing to expose, having fully discovered the vile hypocrisy and pharisaic professions of that faction; but this trouble we can hardly suppose that the Presbyterians will put us or themselves to; because tis not probable that they will deny what they so

much glory in, viz. this extraordinary way of preaching and praying, which they think an excellency and perfection, and call it a holy familiarity with God, and a peculiar privilege of the most refined saints.

Some may perhaps think this collection was published merely to render these puritans ridiculous; but 'tis plain enough to such as know them, that we have not made but found them so. We hope that our discovering their snares, may prevent some men being intangled with them; they compass sea and land, and are full as zealous as their predecessors, to make proselytes to their party, and their new gospel. Now the general intent of the collectors of these notes was, that they might stand like beacons to fright unwary strangers from these rocks, upon which so many have formerly made shipwreck both of faith and good conscience. Alas! 'tis but too, too evident what havoc and desolation these pretended reformers have made in the Church and State. God's name, honour, and worship are profaned, the gospel exposed to the scorn and contempt of its enemies, the more modest and honest heathens and Turks; the floodgates of impiety and Atheism are set open; the foundations of all true piety or policy are overturned, and all regard to things either sacred or civil quite destroyed, by those who, as the royal Martyr\* speaks, seeking to gain reputation with the vulgar, for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely.

I wish (as the same royal author did) that their repentance may be their only punishment, that seeing the mischiefs which the disuse of public liturgies

\* Eikon Basilik upon the ordinance against the Common Prayer Book.

hath already produced, they may restore that credit, use, and reverence to them, which by the ancient churches were given to set forms of sound and wholesome words.\* "And thou, O Lord, which art the same God, blessed for-ever, whose mercies are full of variety, and yet of constancy; thou deniest us not a new and fresh sense of our old and daily wants, nor despisest renewed affections joined to constant expressions: let us not want the benefit of thy church's united and well advised devotions.

Keep men in that pious moderation of their judgments in matters of religion, that their ignorance may not offend others, nor their opinion of their own abilities tempt them to deprive others of what they may devoutly use to help their infirmities. And since the advantage of error consists in novelty and variety, as truths in unity and constancy, suffer not the church to be pestered with errors, and deformed with undecencies in thy service, under the pretence of variety and novelty; not to be deprived of truth, unity, and order, under this fallacy, that constancy is the cause of formality. Lord, keep us from formal hypocrisy in our hearts, and then we know that praying to thee, or praising of thee (with David and other holy men) in the same forms, cannot hurt us. Ever more defend and deliver thy church from the effects of blind zeal and over bold devotion. Amen."

*P.S.*—Dear Sir—If your Scottish Presbyterian Eloquence takes as well in all other places of England as it does hereabouts, I make no question but there will be occasion for a new edition of it in a little time. So I send you a few notes of the ser-

\* K. Charles his most pious and penitent prayer.

mons and prayers, which I remembered upon reading those that are printed.

I shall begin with the famous Mr Hog at Rotterdam, who, in his intercession, expressed himself one day to this purpose : " O Lord, thy kirk was once a bonny, braw, well-fac'd kirk, but now 'tis as bare as the birk at Yool-even (*birch at Christmas-eve*) ; we've done our part in telling thee of it, if thou wilt not do thine, to thyself be it." A little after, " O Lord, pull off the crowns of all the kings and princes heads in the world. And what wilt thou do with them, good Lord? Even put them all upon thine own head, sweet Lord Jesus. And what shall we say to thee then, good Lord? E'en well may you brook your new, Sir."

I was told a story of this Mr Hog when I came first to Holland. A good well meaning Scottish skipper, having been from home a long time, and being very desirous to receive the Sacrament of the Lord's Supper, went to Mr Hog, (whom he understood was to administer it in a fortnight or three weeks time), who promised to receive him. So the man was very well pleased, lost several good winds, and prepared himself the best way he could for so sacred an action. But when he came to the table, was unexpectedly commanded by Mr Hog to get him gone, for he understood he had taken the Test. The man told him he had not. " Ay, but (said he) I'm assured you are a bishop's man, therefore go to them and receive the Sacrament, for you shall have none here." So the poor man was even forced to be gone.

A lady of quality went one day to hear a Presbyterian in Teviotdale preach, and all the young ladies of the country waited on her. They happened to

come in when the teacher was praying ; so he resolved, it seems, to compliment them, by offering up a petition particularly for them, which was in these words : " Lord, here's a great hantle of bonny, braw, well-faced (*a number of fine well favoured*) young lassēs here to-day : come down, good Lord, hobble upon their hly white wyms (*wombs*), and get them fu' (*full*) of the bairn of grace."

One of them preaching one day in the Merse, upon Isa. i. 18. *Come let us reason together saith the Lord*, &c. said thus : " Sirs, I have been a long time a-making up a match between Christ and you, but you stand far back ; I have woo'd, and courted, and kiss'd, and clapt you in Christ's name ; but all this will not do. I ken what you'll say now, Sirs. Oh ! but ye be scornfu', Mass John, even as Christ would have us, Mass John : ye ken well enough, Mass John, that lads do not marry lasses, now except they hāve a tocher (*a good portion*), and we have no tocher-good to give Christ. We have no faith, no charity, no hope, no humility, nor no Christian grace, nor no virtue ; and so Christ will not take us to bed with him, though we would never so fain do it. I tell you, Sirs, you're a' the better that ye ha' none of all these ; Christ loves you the better. I warrant, Sirs, you'll think this odd preaching, but I prove it to you by a homely example :—A young man being to visit his mistress one morning, came to her chamber door, which stood a-gee (*a-jar*) ; he knocked (here the teacher knocked on his tub) once and again ; but nobody making answer, he put up the door, came in, and found her a-bed. She got up in her sark (*smock*), and said, dear Sir, do not come near me, for I am naked. Indeed (*said he, folding his arms about her*), I love you a' the better, ye're sweetest when you're

naked. Just so, Sirs, Christ will love you the better that you are naked, stark naked of grace and all good things."

I have often heard blind Mr Best, at Utrecht, use this expression in his prayer, "O Lord confound that man of sin, that child of perdition, that Antichrist, the Pope of Rome: thou must confound him, thou shalt confound him, good Lord; I will have you confound him."

One, who having been lately a schoolmaster at St Phillane, in Fyfe, and was turned out by the Episcopal minister there, because he endeavoured to debauch a maid, and force a married woman, but is now a godly zealot; when he was passing his trials for the ministry before the Presytery of Couper in Fyfe, he had this expression in one of his prayers: "O Lord, lay aside thy mediatorial office, and come down and see what we are doing to-day."

I have heard a knight, who was present, give an account of the second part of the story, which is set down page 108. The preacher was lecturing on the fourth chapter of Jonah. He stood at the back of a chair, in which sat a good handsome lady, whose bare shoulders were his cushion: So, after he had read the chapter, he spoke thus:—"Beloved, I shall not trouble you with this father's sentiment, or that learned man's opinion, about the sense of the words (as the curates do); but I shall give you the meaning of the Holy Ghost, beloved, *humph!* And what's the meaning of the Holy Ghost, beloved? why, here's a discourse between a good God and a cankard (*pettish*) prophet. What says the good God, beloved? *humph!* My love, Jonas, my love, Jonas, (*here the parson clapt the lady's shoulder*), what gars (*makes*) you be angry, Jonas? *humph.* And what said the cankard prophet, beloved? *humph!* Sir, should you send

me of an errand, and not make my words good; *humph* ! Well, but what says the good God beloved? *humph* ! my beloved Jonas (*here he clapt the lady's shoulder again*), do not you know that I have in the town more than six score thousand persons that know not their right hand from their left, Jonas, and would you have me destroy my own people? *humph* ! Well, what says the cankard prophet to all this, beloved? *humph* ! should you make me a liar for you and your people too, Sir? I scorn it, Sir."

Mr Rymer, preaching at St Andrews upon that text, *Little children, it is your Father's pleasure to give you a kingdom*, said, (*this was much about the rabbling time*) ; " Who are the little children here spoken of? Why, I tell you, even the rabble as they are called, they are God's little children, who work his work, and therefore look for a reward."

Another time he told them, " That he was not reputed a good husbandman, who did not muck (*dung*) his land well. Now, Sirs, *said he*, except you get your hearts mucked with the sharn of grace (*dunged with the dunghill of grace*) you'll never thrive."

#### ADDENDA.

NOTES of the SERMONS of Mr JOHN WYLLIE,  
Minister of the Gospel at Clackmannan.

The first sunday of the year 1718, Mr Wyllie took his text from the 1st chapter of St John, and last verse; the words are, "*And he sayeth unto them, verily, verily, I say unto you, hereafter ye see Heaven open, and the Angels of God ascending and descending on the Son of Man.*" In discoursing on these

words (says he) I shall draw a note or twa; *First*, from God's condescension to us poor wretches, in allowing us to see another new year. Now, you young lasses and young lads, will be all looking out for bonny wallies at this time o' the year; but come all to me and I'll give you bonny wallies: I'll give you bonny wallie grace; I'll give you bonny wallie Christ Jesus; but this is gibbers to a hankle of you. *2dly*, Ye lasses that think yourselves of a higher rank than the common sort, must have a gold ring; and not satisfied with a simple gold ring, but ye must have a pickle hair; not content with that either, but ye must have a stone to put above all; so ye call that a hair ring.

Some notes of a lecture of his, beginning the 7th chap. of the Proverbs, 10th verse, "*And behold there met him a woman with the attire of a harlot, and subtile of heart.*" Ye see from the preceding part of the chapter, and we told you in our lecture last Lord's day, the character of the young man that met this whore; that he was a senseless, simple, silly fool, and, may be, Sirs, had nae parents or friends to look after him, and got gear before he got wit to guide it. Now, in this, and some of the following verses, ye see her character, and a bonny ane it is. Ye see she was in a harlot's attire, and she was subtile and cunning like all whores. Verse 11. "*She is loud and stubborn, her feet abide not within her house.*" Verse 12. "*Now she is without, now in the streets, and lieth in wait at every corner.*" Verse 13. "*She caught him and kissed him, and with an impudent face said unto him.*" Impudent whore that she was. Verse 14. "*I have peace offerings with me; this day have I paid my vows.*" I'se warrant, she thought she might begin upon a clean score, just like a hankle folks, they think they're right

enough, if they go to the Kirk on Sunday, altho' they go to the Devil all the week through; and some of you, Sirs, will e'en gang frae a communion table and play the whore.—Verse 15. “*Therefore came I forth to meet thee, dilligently to seek thy face, and I have found thee.*” Impudent lying jade, she would have taken the first man she met with for all that. Ye see, Sirs, what arguments she used to incite that daft young lad to lust. Verse 16. “*I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt;*” and bonny linen they made it 'ere they parted. This harlot was just like a queen in this town, I've forgot her name, Sirs, they call her Ross, Helen Ross, she was not content with the men of this parish, but she bid to seek ane in the next. She got the miller's son of Alloa, they call him Charlie Allan, o'er by at a place they call Wightman's glen, and there he got her with bairn, and that was e'en the same thing as if it had been done in the bed covered with tapestry and the linen of Egypt. Here was another incitement to lust, Verse 17. “*I have perfumed my bed with myrrh, aloas, and cinnamon.*—Verse 18. *Come let us take our fill of love until the morning; Let us solace ourselves in love.* Verse 19. *For the goodman is not at home, he has gone a long journey.* Verse 20. *He hath taken a bag of money with him, and will come home at the day appointed.*” Now this was another incitement, that her husband was gone abroad, that no-body was to disturb them; but whether her husband was gone about his lawful business, or if he was gone a-whoring as she did, I shall not determine. Verse 21. “*With such fair speech she caused him to yield.*” Now you see, Sirs, what pains women are at to entice men to ly with them; But I'll tell ye, the men exceed the women

very far ; for their vile lust comes to such a height, that they're e'en sometimes forced to take cold water to quench it. But does ony of you ken what lust is like, it is just like oil, it slips into the belly.

In a sermon of his about the Swedish plot, he said, What think ye, Sirs, of the rebels : Had they all laid down their arms when they left Perth, they had all been indemnified ; but ye see, any of them that had any sense, are gone abroad, and plotting on still ; and the poor silly bodies that staid at home are e'en as willing to rise as ever. But what will be their end, Sirs ? I'll tell you, they'll ne'er give over their plotting, till God plot them all quick in hell.

In another sermon of his he said, Spier at any of the rebels, Are ye for King George ? What will his answer be ? E'en God damn me then.

In another sermon, he said, Now, Sirs, I've been letting you see this year and a half the ill of that idolatrous worship of the Church of England, and now I shall give it the heel strop, and show plainly, that all that are of that communion are damned, unless they repent ; and I shall prove it from this scripture, "*The wages of sin are death.*" Now is not this plain, Sirs.

He said, in another sermon, That a hankle graceless folk in this world think that they have a way of lying with another man's wife without committing sin ; but I'll no tell you the gait of it, Sirs, for fear some of you should try it.

He endeavoured to prove, that Christ died for the Presbyterians from this piece of Scripture, "*Jesus of Nazareth King of the Jews.*"

Mr Wyllie being told by Sir John Schaw of Greenock, about the time of the Spanish Invasion, that the King of Spain's Ambassador at the Hague

had been begging the States of Holland upon his knees to intercede for peace with the King of Britain. The Sunday after, he had for a part of his lecture these words, viz. "The Lord will rebuke the proud," says he, that's the King of Spain: but for as proud as he was once, I think he's now a little humbled; for his Ambassador has been begging the States of Holland upon his bare knees, to intercede with our King for peace. You that have Jacobite friends gae hame and tell them that. And observing two girls laughing, calls out, What! Laughing at the word of God. Gae soon out of the Kirk. Put them out, Sirs. Get ye! they'll get a black bargain that gets ye: for the De'il has his arms hard and fast about both your necks.

A woman standing before his congregation for calling another a whore, and being asked by the minister, to give satisfaction to the people for her sin, said, She did not know any great fault that she had been guilty of. He cries out, Ye obdurate creature, I excommunicate you from Christian society, and debar you from all the privileges of Christ's kirk.

Reproving a man and a woman for fornication, he says, Ah! Sir, ye bid to be puddling in the De'il's dub; and to the woman, he says, Ah! Mistress, ye would not let the De'il's whip alane.

Reproving a man and his wife for antenuptial fornication, he said, Sir, ye think that nae sin, because it was done with our own wife; but antenuptial fornication is a meikle greater sin than other fornication; for ye might have waited a while, and done it God's gait.

On the fast day, that was kept for the plague, he said in his prayer, O Lord, sin and impiety abounds now in this land, and ye have given us many warn-

higs; and if nothing will mend us, the Lord e'en send the plague among us, and send it soon.

After the forenoon's sermon, he calls J—— S—— fornicator with Janet Vannan; Janet Vannan fornicatorix with J—— S——. That rascal S—— promised to me to be here the day, but the De'll has run away with him. He would not sit along with this woman; but I think, since they sinned together, they might sit together. And since he has not come, if the session thought fit, (for I'll do nothing without them,) we had e'en best let the De'll keep him; for the two Sundays he sat here, he behaved liker a light fool than a penitent sinner; for he powdered his wig, and put on his new clothes, and almost stared me out of countenance; but Janet, poor thing, thou seems to be penitent. Let the congregation hear what sense you have of your sin; let them hear you pray.\* What! cannot you pray? If ye had a praying heart, ye would have a praying part. Can ye not pray? Say after me, O Lord, &c. Will thou not say the words after me? You obdurate sinner, ye are as ill as he is. I cannot by the constitution of the church oblige thee to sit any longer than the three Sundays, but I'll not take the scandal off thee; and e'engo thy way, wallow in thy sin, and ye'll wallow in hell if ye dont mend your manners.

After that, he calls George Bruce, lastmaker or heelmaker, I do not know well which of them, Sirs. He has been called before the Session for drinking drunk, and for drinking after the ten hour bell; for swearing and Sabbath-breaking; and has refused to give satisfaction to the congregation. He's a poor graceless wretch; and the Session has thought fit that the sentence of lesser excommunication be pro-

\* The woman was deaf.

nounced against him; therefore I, in the name of God, and of the Session, excommunicate George Bruce, lastmaker or heelmaker, and debars him from all the sealing ordinances of Christ's Kirk. And then he prayed, O Lord, what we have done here on earth, do thou ratify in heaven.

In a sermon, speaking about the Lamb of God, he said, A great many people valued God's lamb so little, that they would rather have a ewe lamb.

Clackmannan, 29th September 1723, Mr Wyllie lectured upon the 30th chapter of the Proverbs, beginning at the 18th verse. I shall not trouble you with harangues, Sirs, because its not convenient for the auditory, and sometimes those that use it, fall out into such raptures, that the people that hear it ken neither tap, tail, nor main of it, as we used to say. We shall draw a note from every verse as we read it. "There be three things hid from me," verse 18. Note, from this, Sirs, that three things and four things make seven things, and that's a scriptural number which signifieth a great many. "The way of an eagle in the air," verse 19. Note from this Sirs, That an eagle is the highest and swiftest flying beast that is, and that after its gone, you cannot trace the way through the air that the eagle has flown. "The way of a serpent upon a rock," &c. Note from this, Sirs, that a serpent is a beast like an eel without feet. and yet it can speel up to the top of a rock. "The way of a ship in the sea," &c. Note from this, Sirs, That ye cannot track a ship's way after she's past, more than ye can do an eagle's, but just by a little foam, or the like of that, upon the water, and that's soon over. "And the way of a man with a maid." Note from this, That its a mystery to the godly, the different and various intrigues these vile wretches have in accomplishing their ends and designs to satisfy their lusts, as you

shall see it explained in the following verse 20. "Such is the way of an adulterous woman, she eateth and wipeth her mouth." Note from that, That the Holy Ghost has been modest in speaking of these things, and that should be an example for folk to be so. Note again, That there behoved to be an adulterous man, or there could not be an adulterous woman. Note again, the burning that adulterers have in endeavouring to conceal their designs, and carry on their wicked and lascivious practices : for lust, Sirs, is more pleasant to these unclean wretches than the best meat and drink in the world ; and they have more pleasure in it than any thing else in the world ; besides, as is to be seen in the 9th chap. of the Proverbs, two last verses, "*Stolen waters are sweet,*" &c. Note again, Sirs, That these vile adulterous wretches are just like children, for they wipe their mouths and begin again, and, for all that, they will deny it ; and though there are very great presumptions of their being guilty, yet they say they have committed no iniquity ; and by that means they endeavour to shun church censure : And some of them come such a length, that I could name (but I will not do it) as to say they can ly with his neighbour's wife, and not commit adultery. (In the mean time, the minister observing a man in the west loft sleeping, called aloud to him, Sit up, Sir, are ye sleeping in the fore-seat to give bad example to others. Take notice of him, that his seat may be taken from him, and given to others that deserve it better.) 21st verse. "For three things the earth is moved," &c. For the Jacobites hereabout they are not content with using their idolatrous worship in their houses, but they are setting up a meeting-house, and nursery of rebellion against God and the go-

vernment in the neighbouring town. I was ay telling you that the last meeting-house was so, but now ye are all sure that it proved so; and its the duty of every Justice of Peace and Sheriff to suppress them. Its true, they'll tell us about persecution, and that its no right to persecute people for conscience sake, and that King George is not for persecution; but will ye let me see, wherever any Papists were persecute here, for having their ain worship in their ain houses; and let any English service man tell me, if it be persecution to hinder a man from being damn'd. For would any body say, if they saw a man running to drown himself, that it were wrong to stop him; and its as much the duty of the magistrate to suppress that idolatrous worship, and prevent people from running on to drown themselves, as that. Now I warn all you of my congregation, not to join with that idolatrous worship, or go near them, under the pain of incurring God's curse. Ye may think this surprising, but its true, and I prove it to you plainly by the third chapter of the Gal. 10th verse.

*N.B.* That after sermon, when the paper containing the sick people's names was delivered to him by the precentor, the minister told there were six bairns and ten old folk; and ten and six made sixteen.

Reproving Robert Dickie in Sanchie for irregular marriage, the man having made his appearance in his best cloathes, he told him he should not have done it in that dress; and that there was no sign of repentance about him, with his powdered wig and new coat; and, for ought he knew, it was English cloth too. After the blessing, he advertised the Session to meet, and said it was about some fornicators; and told the congregation, the meat

was turned sae cheap, and the bodies grown sae wantin, now-a-days, there was nae hadding them in.

Sunday following, in his prayer, he said, O Lord, if there happen another rebellion, we know who's fault it will be. It will be none of your fault, good Lord ! it will be our own fault, and the fault of the Magistrates, and Justices of the Peace, who suffer that idolatrous worship to get up among us.

May 24. In a sermon (after some dancing at a contract) he said, There was a young generation got up worse than their fathers ; they have dancing at their contracts. They'll provoke God to blast their marriage, and lessen their affection to one another. Some idle vagabonds came to the town with fiddles, Put them out of the town, and break their fiddles, and I'll pay them. There are two sorts of dancing, 1st, Lawful and spiritual, such as David's, Jeptha's daughter, and others. 2dly, Unlawful, fleshly, and carnal, that raises the corruption, as those fleshly dancers at Edinburgh, that keep balls together. It is called the flesh-market. Look in all the Scriptures if ye'll find the fleshly dancing. Its a prophane and sinful dancing, where men and women dance promiscuously. They're very ignorant that does not ken it stirs up the lust. I believe any of them will own it does so ; and I dare be bold to say, it does so with any one of them that touches and handles one another in their dancing ; and many of them that dances in a ring fires their lust so, that they have been obliged to gae to the back of a dyke and commit fornication or adultery. And at Edinburgh, at these balls, I am very feared they have private and secret places where they go into, and vent their lusts. Consider these things. Will God approve of them. Is that according to God's will, to live licentiously. Mind I tell you,

that if ye continue to do so, ye'll find there's no dancing in hell.——He gave the following characters and privileges to the Society of Believers alphabetically, viz. :—

A. They're the ancientest society in the world. B. Blessed and beautiful : it should make all your hearts skirle to be amongst them. C. They're the greatest consolation. D. They're the most desired or desireable society. E. They're the most excellent, and they're eternal, read Heb. xi. at your leisure, and 1 Thess. iv. F. They're the most fair and faithful society; and I might add another with the same letter, the most fruitful, the fruits are holiness and good works, Song iv. and 7, and a wonderful word it is to me, "Thou art all fair, my love, no spot in thee." Ye that are ambitious to be fair in the sight of men, and ye that buy waters to make you so, seek this. G. They're most graceful, and are most glorious, and another with the same letter, they're most gain. H. They're holy, humble, healthy, harmonious. J. They're a most just society. K. They're the best knowledge; and learning is a part of knowledge, or the result of it. L. They're the most loyal, loving, lovely, lively society. I come over thir things to stir up ambition or desire in you, but I fear I'm beating the air, or washing a moor. These things ye should be thirsting for; young infants are very yap in the morning. M. They're the most matchless and most merciful people on the earth; matchless, that's to say, they want a pe'l or parallel, and merciful to their cruelest enemies. I love to come over it, and the reason is, I bless God, I want nae matter enough to preach else, but I would have you to love this merciful society. N. They're nobility, they're most noble of all persons on earth. To speak with reverence, they're of the

Blood Royal of Heaven, they're of the highest parents, Father, Son, and Holy Ghost. How many is there that hates hearing of the word in this congregation, nane but some Jacobites. Blessed be the Lord that there's nae mae of them but the matter of 7, 8, or 10. O. They're omniscient and omnipotent. That's strong words ye'll say; ye'll make gods of them now, but that they are omniscent take a Scripture, 1 John ii. and 20, "And ye know all things;" and omnipotent, Phillip. iv. and 13, "I can do all things through Christ which strengtheneth me." Christ gave a kind of omnipotency to the disciples when he sent them out, Matth. x., and was nae this a kind of omnipotency, wha e'er ye like. The next class of their privileges begins with the letter P. Blessed poverty of heart, pure in spirit. Q. They're the most quiet, quickened, and best qualified society. R. They're the most righteous, richest, and most regular society. S. Another cluster of their privileges, they're the best sincerity, salvation, saviour, surety, and are the strongest society in the world. T. They're the truest society, and truest to their trust of any in the world. VW. They're the most valiant, valourous, victorious, and worthy warriors in the world; they can encounter the armies of devils; some of them have encountered the armies of men. They've the most excellent armour of all warriors; ye'll see pieces of their armour in the vi. of the Eph. Z. They're the most zealous society in all the world. Ye should cry night and day to be joined to this society, and rout like ravens till He hear you as sons and daughters.

March 28, 1725. Eccles. x. from the 3d verse.  
 —First Note, That he that has no saving knowledge of Christ, that Solomon's fool ye'll say, then

there's many fools ; very true, for there are many unregenerate fools ; wha can help that ? I ken nane but ane, that's the God of Heaven. Note 2. That there is different sizes of fools, even as in man's stature, some higher and ranker in wickedness, the tallest fool the scripture describes is in the 14th Psalm that wishes there were not a God. Note 3. That when an unrenewed man walketh by the way in any duty of religion, his heart fails him, Hae ye brought your hearts w<sup>i</sup> you to-day.—Note 4. That when a fool walketh by the way even to his ordinary employment, his wisdom he should have, or his heart fails him. Take another Note here, That the wicked fools winna confess their sin and folly with their moutha, ye'll see their deeds and actions speak so. A cheating person, a drunkard, a customary swearer, a person accustomed to uncleanness, a person that neglects God's worship, a person that joins to the inventions of men, they're a pack of fools, verse 4. Note here, That men that are masters and rulers, they're prone to be in a passion at their servants and children in the least miscarriage, too evident in good men and bad. Again, Note here, That the master and servant, magistrate and subject, should not be both in a passion,—Twa fires strengtheneth ane another. Note again, That though the ruler should be outrageous, the subject or servant should not leave off his duty. The graceless proud persons revenge any injury they think done them upon our God :—Beware of that. Again Note, That when rulers are cruel to godly folk, they're no forbidden to flit ; na, that's contrary to Christ's practice ; warning to flit and remove, that should stir up these folks to seek for a room to Christ in your souls. Ye'll never get a warning to remove

out of Heaven; look to your sins; take it out of God's hand—whether your master has dealt justly wi' you or not, heritors, cottars? Another Note, We must on no terms yield to wicked rulers or masters when they command any thing contrary to God's word, Acts iv. 19; Acts v. 29. Note again, That godly folk should look on't as their duty, to yield in things which they think in conscience they can do according to God's word, but to yield in nane of God's matters. Again, That believers ought to chuse to suffer wrong in their worldly concerns for to pacify their outrageous rulers and masters, 1 Cor. vi. 7. Note again, That men in place, where they're angry, are sometimes guilty of great sins, proud unrenewed men, they'll curse their nearest relations. Note again, That it should be a strong motive to them to be content they may pacify sin.—The Lord bless his word.

---

ON THE DEATH OF MR J. W. IN IMITATION OF  
THAT OF MR J. P.

I.

YE true blue saints come mourn and cry,  
Here does your *Terre filius* ly,  
His viperish tongue with him laid by,  
No more we dread.  
But all its venom now defy,  
Since he is dead.

II.

With sour grimace and selfish look,  
Like\* Rosy Cru' or greasy cook,

\* Initiates in all fanatical mysteries, &c. Vere Adeptus.

Or the\* Don's picture 'fore his book  
                                           Where you may read,  
 Such freaks as Ver' Adeptus took  
                                           Who now is dead.

## III.

'Gainst Stewart's race he always huft,  
 In words with gallish bitter stuff, 't  
 'Till death his candle out has snuft,  
                                           And dropt his head;  
 No more with spiritual pride its stuff  
                                           Since he is dead.

## IV.

The ladies patches he abhorr'd,  
 Like gown and cassock on a lord,  
 'Gainst† foot ball pastime ne'er a word  
                                           Shall more be said:  
 The bag-pipes too shall be restor'd,  
                                           Now he is dead.

## V.

Then lads and lasses, ye may trip it,  
 And round each one another skip it.  
 He's gone who thought your dancing wicket,  
                                           And from us fled.  
 No more the pauns are laid to stick it,  
                                           Since he is dead.

## VI.

Brethren courage! take off your‡ glass,  
 And with it toast some bonny lass,

\* There is an exact resemblance between their natural and intellectual complexions.

† His coming out with his bible in his hands, to protest against the sinfulness of this diversion, was very like the Don's attack upon the wind-mills, flock of sheep, &c

‡ He was a great scare-crow to his brethren of the bottle.

He's not the scare-crow that he was,  
 You are well ridd ;  
 Fate kindly gave the *Coup de Grace*,  
 And struck him dead.

## VII.

\*Mr Conveener go carouse,  
 And with your com'rades take a bowse ;  
 Nay,† dance at weddings with his spouse,  
 There's none to heed ;  
 The merry freedom law allows,  
 Since he is dead.

## VIII.

This spouse is of a noted fame,  
 Prayer-books, and Bibles in a flame,  
 By‡ Vander Sypin, points her name,  
 True she was mad ;  
 So was the prompter to that scene,  
 Who now is dead.

## IX.

Stentriphon's musio made him groan,  
 As Gilderoy had laid him on,  
 Now God, says he, has§ cudgled home,  
 And bruise'd that reed ;  
 A reed that pleased ev'ry one  
 But him that's dead.

\* In his spirit of meekness, he named this gentleman from the pulpit, the D—r's Deacon Conveener. His Kirk Session's petition to the Sheriff against him is a piece of refined sense and eloquence.

† This trip at a penny-wedding lies still a weight upon her conscience, as she says, to this very day. About 20 years intervening.

‡ This procession of her's, when she burnt the inmeat of the Chapel at Alloa, is done nicely in a historical piece by this famous painter.

§ His own words from the pulpit ; a coarse compliment to his best friend, Br. Br.

## X.

He fornication did describe  
 Like oil which easily does glide  
 And sweetly to the belly slide,  
     But oh how sour :  
 When cuttie mare you mount and ride,  
     And pray\* an hour.

## XI.

Italian tricks be no more thought on,  
 Which he explained in a † sermon,  
 It was indeed a very odd one,  
     As e'er was made,  
 Would forc'd a blush from a doll common,  
     But now he's dead.

## XII.

Mourn eve's droppers, his close informers,  
 Of conversations held in corners ;  
 The carted whore pickt up from sorners, \  
     ‡ Has lost her trade,  
 These were his ghostly good reformers,  
     Who now is dead.

## XIII.

Mourn Redpath and your slandering crew,  
 You've lost a pulpit voucher, who  
 Believ'd your lies like gospel true ;  
     You may well dread.  
 The sheep will not believe you now,  
     Since Pastor's dead.

\* This alludes to a waggish long prayer, spoke by a young gentleman from the stool of repentance, in commendation of this teacher and his discipline, composed in John Steel's by different hands.

† This note of his sermon cannot be given without offending every modest ear.

‡ He made a convert of this strumpet, who brought him in all scandal, lies and tattle of the parish, which he faithfully retailed from the pulpit.

## XIV.

Of all the covenanted pack,  
 The best was deep mouth'd Govan Quack,  
 With farce to please he knew the knack,  
     Was good at's trade;  
 Our Andrew ne'er was worth a plack,  
     Who now lies dead.

---

NOTES of the SERMONS of Mr J——n D——n,  
 and others.

In the beginning of June 1721, Mr J——n D——n, commonly called SAXTY TEN, preached in the kirk of Aberdour, in Buchan, and in his prayer after sermon, expressed himself thus, " O Lord, rain down raisins, and the best fruits in thy basket, upon us thy people; and as for the bishop ministers, sweep them off from the earth with the besom of destruction."

About the year 1729, one Alexander Moir, in the Kirk-town of Drumblait, Aberdeenshire, making exercise, as it is commonly called, on a Sunday evening in his family, was heard to pray, " That God would make his word to them as a sounding brass and a tinkling cymbal." The direct contrary of which the poor man, captivated with a mere jingling sound of words, should have prayed for.

In Perthshire, an elder of the kirk, more zealous than knowing, thinking fit to visit a dying neighbour, must needs pray for the sick person. One of the name of Lawson being present, who knew the shallowness of the elder, and understood well the danger of extemporizing in our addresses to God, would by no means abide in the house to join in the rash and incoherent effusions to be then uttered, but stopt to

the door, and stood there to listen to what might be said. The elder laboured hard, and roared aloud, at the confused work, and thought fit at length to pray to God, "To send the prince of the power of the air to receive the soul of the dying person." The listening neighbour, whose patience had been sufficiently tired before this monstrous expression had been belched out, stepped again into the house, and reasoned the matter with the elder, How he came to consign the soul of the dying person to the Devil? The poor elder, quite confounded with the accusation, began to rebuke, very gravely, his animadverting friend, for imputing to him such an odious act, which he never once intended. Upon this Lawson asked him, If he had not prayed as above, repeating the very words to him? This the elder acknowledged; "Well then, said he, do not you know that the prince of the power of the air is one of the characters by which the Devil is represented to us in scripture?" And calling for a Bible, he turned up the passage, Ephes. ii. 2, for the conviction of the extemporizing elder.

These are recent instances, and many more might be added, to convince those that are more nearly concerned to rectify abuses, of the usefulness, and even necessity of premeditated set forms of prayer, to prevent the shocking nonsense and horrid blasphemies, too frequently offered up to the great God of heaven and earth. See the excellent letter from a blacksmith to the ministers and elders of the Kirk of Scotland, upon this affecting subject, no farther back than 1758. A performance too little regarded by those to whom it is most applicable, and who ought to lay it most seriously to heart.

## A MODERN TALE OF YESTERDAY.

In Æsop's days, when all things spoke,  
 And birds and beasts had all their joke;  
 Had king, had parliament, had parson,  
 And carried, like to men, the farce on:  
 'Twas then a pack of senseless brutes,  
 Who oft before had great disputes,  
 'Bout this, and that, and t'other beast,  
 To serve the herd, and be the priest;  
 At last agreed both great and small,  
 Unanimous, to give a call  
 To some good beast would please them all;  
 And having many trials got,  
 Upon a monkey fix'd the lot;  
 Whom they knew nothing of before,  
 He had been chaplain to a boar,  
 And never thought so high to soar.

Exalted with his elevation,  
 Proud prig forgot his former station;  
 Abus'd the herd even from the pulpit,  
 As if each beast had been a culprit.  
 A hint he got from a good friend:  
 He answer'd thus, "Pray Sir attend,  
 ' I am vicegerent here for God;  
 ' I have, Sir, and will use the rod!"

On the horrid Murder committed upon the sacred person of the most Reverend Father in God, JAMES, late LORD ARCHBISHOP of ST ANDREWS, Primate of all SCOTLAND, and Metropolitan; and one of his Majesty's most honourable Privy Counsellors, May 3, 1679.

Written immediately after.

*Si natura negat facit indignatio versum.*

CAIN reviv'd! is he returned from Nod,  
To teach men murder, 'gainst the laws of God!  
Is Scotland Scythia? ah! I fear that thus  
Strangers will say when this they hear of us:  
What will they say? Yea, what will they not say  
Of that attempt at Edinburgh by *Kay*!  
Of that at the New mills? Of this in Fife?  
Which took away the Reverend Primate's life.  
O horrid murder! wanting parallel  
Among the Turks, far less where Christians dwell.

Could I satire write, I might describe,  
Tho' ev'n but slenderly, this murdering tribe:  
But ah! my genius is too dull, too flat,  
To write rough verse agreeable to that:  
I therefore hope the reader will excuse  
Th' attempt of, ah! my too too gentle muse.

Who were the actors of this horrid deed?  
Speak out, who did it? *Jack of Leyden's* seed;  
*Anello's* bastards, imps of *Tyler, Straw,*  
*Cade, Ball,* and such as England long since saw;  
Curs'd Cannibals; base bloody hellish hounds!  
Who thirst for blood, & feast themselves with wounds:  
Rebellious scoundrels, whelps of Cerberus,  
'Got 'twixt She-Tygers and an Incubus:  
Devils incarnate! murmuring mutineers!  
Who joy to set three kingdoms by the ears:

Profligate villains ! Caledonian boars !  
 Bold empyricks ! who love not that our sores  
 Should e'er be heal'd ; inventors of al evil ;  
 Form'd to outstrip the very Pope or Devil.  
 Brats of Ignatius, sons of Belial !  
 Say what they please, they're Papists practical.  
 Gunpowder treason and St Andrews blood,  
 Will witness this, and make my saying good.

Cowardly distards ! ten to one ; oh, fy !  
 And yet the faction boasts of chivalry.  
 Is this the thing, the mighty thing they call  
 Their brave exploits ? their acts heroical ?  
 Ten men, ten armed men to set upon  
 A single person ! yea an aged one,  
 And basely murder him ! had one or two  
 Assaulted him, he might have made them rue  
 Their vain attempt, and maugre both their swords,  
 Had sav'd himself, by cutting off their girds,  
 As once before.——

The rogues are fled—they've reason so to do ;  
 But God in vengeance will such brutes pursue.  
 They're fled, 'tis true ; yet still I make no doubt,  
 That providence will hunt the villains out,  
 And send them to the bar, there to be try'd  
 Conform to law, for this their parricide ;  
 Where judge and jury both with one consent  
 Will sure consign them to just punishment.

Awake, great Charles, awake ! revenge the same,  
 Thy father's *petor per Ecclesiam*\*,  
 Prov'd but too true ; yea I am bold to say  
 Had these but power, they'd send thee the same way  
 They sent the primate : thee may God defend .  
 Both night and day from what these fiends intend !

\* His motto.

Will you, great Sir, indulge such fiends as these?  
 Erect a nursery of lice and fleas!  
 And foster vermine, vile *Ascarides*!  
 The scum of mankind, scandal of our nation,  
 Pretending always to a reformation,  
 When paralleling Daniel's desolation.  
 If you but grant an inch, they'll take an ell,  
 Insatiable like the grave or hell.

That easy nature that's inbred in thee,  
 Great Charles's son, as if *ex traduce*,  
 Is apt to be abus'd; thy father split  
 Upon that rock; if therefore thou think'st fit  
 To indulge a few, be sure you have them ty'd  
 In strictest bonds, for fear they start aside;  
 You cannot be too sure, since 'tis their use  
 And common trick to play at fast and loose.

My Lords of Council, up, bestir yourselves,  
 Bring down *Astræa* to hang up these elves.  
 You are oblig'd in conscience and in honour  
 To favour justice, and to think upon her  
 Now that she's so condemn'd; the place and station  
 Which ye enjoy, as judges of the nation,  
 Oblige you to it: Furthermore the love  
 You bear yourselves and families, should move  
 You to avenge this deed: I cannot see,  
 If these escape, how you can travel free  
 From their assaults; but have a chance to fall  
 By pistol, arquebuss, or musket ball;  
 By sword, by dagger, or by Spanish figs,  
 Fit instruments for our Naphthalian whigs.  
 Secure yourselves, my Lords! What shall you do?  
 Some may suggest: why, there's but one of two.  
 The first is this, recant and play the fool;  
 Beg for the sackcloth and repentance stool;  
 Fall down before these foplings, kiss their toes,  
 And court them daily with deep sighs and oh's;

Make your eyes reel, and circumflex your mouth,  
 Make th' upper lip point north, the under south;  
 Cry out, and say, you're burden'd with the weight  
 Of their displeasure as in *forty-eight* :  
 If this you do, 'tis probable they'll spare  
 Some of your lives, and let you have a share  
 Of their democracy; thus you may be  
 Like *Nethinims* unto their Presbytery.

But there's another way, more safe more sure,  
 As I suppose, whereby you may secure  
 Yourselves from their assaults; what's that? pursue  
 The faction; 'tis a most unhappy crew,  
 Pursue them boldly; let them know, yea feel,  
 That ye, as judges, should have hands of steel,  
 And lions hearts; my Lords, be not dismay'd,  
 The cause is good, ye need not be afraid.  
 Conveen them all, each man and mother's son;  
 Let none be absent, not so much as one.  
 Assemble rich and poor, both great and small;  
 Forget not ladies (they're the plague of all,  
 The grand supporters of this scarlet whore);  
 Make all recant and solemnly adjure  
 This devilish doctrine of assassination:  
 If they refuse, send them to some plantation  
 Within the torrid Zone, the proper lists,  
 Specific soil for Anthropophagists.

Ye loyal Presbyterians (questionless  
 Such persons yet there are, and I confess  
 I ne'er dreamt otherwise; and hope that I  
 Do not by this offend in charity)!  
 To you I speak: These varlets use your name,  
 And shroud their wickedness beneath the same;  
 Disown them now; for you can never find  
 A fitter season to express your mind;  
 Disown their principles, their practices;  
 (Those are the fountain and the river these);

Disown their beastly pamphlets, *Naphthali*  
*Lex Rex, apologies, jus populi,*  
*Cup of cold water* ; throw it down, and take  
 A little *wine* now for your stomach's sake.  
 If you are silent now, some men will think  
 That all these books were written with your ink;  
 Disgorge the poison you have swallowed down  
 By inadvertancy ; and, Oh ! disown  
 The crimes of *Mitchell, Felton, Ravillac* ;  
 Drink no more water, take a little sack,  
 'Twill be an antidote may help t' expell  
 Your sharp crude humours, and redeem from hell :  
 If you neglect to follow this advice,  
 But lurk like toads, and hatch this cockatrice,  
 The law may justly judge you *art and part*,  
 And say you're all but rotten at the heart.

#### COAT OF ARMS OF SIR JOHN PRESBYTER.

HE bears party *per pale* indented ; God's glory  
 and his own interest over all honour, profit, and  
 pleasure counter-changed ; ensign'd with an helmet  
 of ignorance, opened with confidence befitting his  
 degree ; mantled with gules and tyranny, supported  
 by a wreath of pride and covetousness ; his motto a  
 solemn League and Covenant reversed and torn,  
 with these words written underneath, *aut hoc aut*  
*nilil*. This coat of armour is du-paled with four  
 others, signifying thereby his four matches. The  
*first* was into the family of *Amsterdam*, who bears  
 for her arms, in a field of toleration, three Jews  
 heads, proper covered with as many blue caps ; *2d*,  
 Into the family of *Geneva*, who bears for her arms,  
 in a field of seperation, marginal notes on the Bible  
 false quoted : The *3d*, was into the family of *N.*  
*England*, who bears for her arms a prick ear'd  
 preach-man, perched on a pulpit, proper, holding

forth to the people a schismatical directory: The 4th, *Scotland*, where you have a large field of rebellion, charged with the stool of repentance, &c.

A Short CATECHISM for the Instruction of  
YOUNG and OLD.

Q. Is a Presbyterian Kirk a Christian Kirk?

A. If a scriptureless, Lord's prayerless, creedless, sacramentless, altarless, reasonless, fatherless, Absolutionless Kirk, be a Christian Kirk, it is the most Christian Kirk in the world.

Q. Are the Presbyterians Christians?

A. Yes.

Q. How do you make that appear.

A. Because they abound in charity.

Q. Wherein does their charity consist?

A. In loving their enemies.

Q. Who are their enemies?

A. The Devil, the world, and the flesh.

Q. Why do not the Presbyterians say the creed and the doxology?

A. Because they are not word by word in scripture.

Q. Why do they not say the Lord's prayer?

A. Because it is word by word in scripture.

Q. What scripture have the Presbyterians for not saying the Lord's prayer?

A. *Luke xi. 2.* When we pray, say, *Our Father which art in Heaven, &c.*

Q. What scripture have the Presbyterians for rising in arms against the king?

A. They have several. I. David's heart smote him for cutting off a lap of Saul's garment. II. I counsel thee to keep the king's commandments. III. Fear God and honour the king; and meddle not with them that are given to change.

Q. How do they prove they'll be saved for resisting the king?

A. *Rom. xiii. 1.* He that resisteth, receiveth to himself damnation.

Q. What scripture have the Presbyterians for nineteen speaking at once in the General Assembly?

A. *Acts xxix. 32.* Some said one thing, and some another; for the Assembly was confused, and the most part did not know wherefore they were come together.

Q. Wherefore do not the Presbyterians sing glory to God on high?

A. Because that was a song of angels, made upon Yool-day; and they are not for Christmas carols.

Q. What do the Presbyterians think of the government in heaven?

A. They think it too prelatical; for the word *Archangel* sounds like *Archbishop*; and they wonder that the angels made not a Covenant against the archangels in heaven, as the Presbyterians made against the Archbishops on earth.

Q. How do the Presbyterians worship God?

A. In words they would not have printed, and faces they would not have painted.

Q. Why do the Presbyterians disfigure their faces?

A. Because they are no more for set forms of faces, than they are for set forms of graces.

Q. Have the Presbyterians any set forms at all?

A. Yes, They have a form of Godliness, but deny the power thereof.

Q. What is the sad effect of the want of a form in a Church?

A. It is just as it was said of the earth, *Gen. 1.* The earth was without form, and void; and darkness was upon the face of the earth.

**Q.** What scripture have the Presbyterians for not observing a form ?

**A.** 2 Tim. i. 13. Hold fast by the form of sound words.

**Q.** Why do the Presbyterians give the title of saints to the rebels that died at Pentland-hills and Bothwell-bridge, and yet will not give the title of saints to any of the Apostles ?

**A.** Because the Apostles never subscribed the Solemn League and Covenant, and never rose in arms against the king.

**Q.** What is the only thing in the nation that keeps up the memory of the saints ?

**A.** The prognostications and the fairs, such as St Peter's day ; otherwise there had not been the memory of any saint in Scotland.

**Q.** What days are the Presbyterians better acquainted with than the saints days ?

**A.** The Dog days in July and August ; so that they ought to be in the confusion of barking and rambling tykes, and not in the communion of saints.

**Q.** Why do the Presbyterians say, That God made man purposely to damn him, by an eternal decree of reprobation ?

**A.** Because their catechism says, Man's chief end is to glorify God and to enjoy him for ever.

**Q.** Why do they say, That God glorifies himself in our damnation as well as our salvation ?

**A.** Because the scripture says, As I live, saith the Lord, I delight not in the death of sinners.

**Q.** Why did the magistrates of Edinburgh protect the general meeting of the quakers with a guard, and yet persecute the Episcopal ministers ?

**A.** Because the Quakers religion and the Presbyterians is all one.

Q. What is their religion ?

A. The Devil's.

Q. What is the Devil's religion ?

A. St James ii. 10. The Devils believe and tremble; i. e. They believe without good works: These are Presbyterians; they tremble, and so they are Quakers.

Q. Why was Mr Cant and Mr Abercromby put in prison ?

A. Because they did pray expressly.

Q. Why was Mr Wingate and Mr Guthry put in prison ?

A. Because they did not pray expressly.

Q. Why was the Duke of Gordon in prison ?

A. Because he was a Papist.

Q. Why was Lord Sinclair a prisoner ?

A. Because he was a Protestant.

Q. Why was the Earl of Murray a prisoner ?

A. Because he was not on the Revolution footing.

Q. Why was Lord Belhaven a prisoner ?

A. Because he was on the Revolution footing.

Q. Why were the Stirling-shire gentlemen prisoners ?

A. Because they went from their own houses.

Q. Why was the Duke of Athole a prisoner ?

A. Because he went not from his own house.

Q. Why was the Lord Salton a prisoner ?

A. Because he was for a king.

Q. Why was the Laird of Salton a prisoner ?

A. Because he was for no king.

Q. To what may the practice of all this be compared ?

A. To Bailie Borthwick in Leith, who fined one man for keeping of swine, and another for not keeping of swine.

*The writings of Dr. J. S. S. S.*

Excerpts from the Writings of Mr ROBERT CALDER.

*Ex. 1.* A learned brother at a catechising, told, Yule-day was derived thus :—There was a certain man hanged his dog on the 25th of December; the creature was three hours hung, at last the cord was loosed, and the dog lived : and running off, cried, *Ule, Ule, Ule*, and hence, says he, came the word, *Yule, Yule, Yule*.—Another in England preaching upon the word *Repent*, began his preface thus : “Dearly beloved, I brought you hither the day some fine biscuits baken in the oven of charity, for the chickens of the church, for the sparrows of the spirit, and the sweet swallows of salvation. Alas ! now-a-days, all houses are turned into ale-houses ; our cares are turned into cards ; our paradise to a pair of dice ; our marriage into a merry age ; our matrimony into matter of money ; our wedlock into we had luck ; our pedagogues into petri gouks ; our chaplains into cheap-loyns. It was <sup>not</sup> so in the days of Noah ; Ah no : But Repent, Sirs, is a rich word, every letter exhorts us to a duty, R. readily, E. earnestly, P. presently, E. early, N. nationally, T. thoroughly. Again, R. rarely, E. elegantly, P. prettily, E. evenly, N. neatly, T. tightly.”

A DOGGREL ON DOMINIE ANDERSON.

JOHN, thy head was once prelatick,  
Until thy tail made thee fanatick ;  
And then the godly took thee in,  
Altho' thou was a man of sin.  
Then thou became, with *Dainty Davis*,  
A bastard in the tribe of *Levi* ;  
A son of calumny and slander,  
And a fanatick *salamander* ;  
Living in hot coals of contention,  
For which the Whigs gave thee a pension.  
A son of schism and of treason,  
And a raller without reason.

A *Mimus*, *Momus* and *Sophenus*,  
 And made a Whig by Lady *Venus*.  
 Joining the club of *Core* and *Dathan*,  
 Thou'rt made an officer to *Sathan*;  
 An hypocrite and foul deluder,  
 And ordinationless intruder.  
 So *Satan* that goes to and fro,  
 Calls thee, *John Anderson*, my jo.



#### THE FANATICAL DIASCORDIUM.

TAKE of the herbs of hypocrisy and ambition, of each one handful; of the spirit of pride two drahms; of the seeds of dissention, sedition, and discord, of each one ounce; of the roots of obstinacy, stubbornness, and covetousness, of each a quarter of a pound: Chop the herbs, pound the seeds, slice the roots, and bruise them altogether in a mortar of vain-glory, with the pestle of contradiction, putting to them a pint of the water of strife, to be infused over the fire of feigned zeal, adding thereto four ounces of the syrup of self-conceitedness.

#### THE USE OF THIS CORDIAL.

When 'tis lukewarm, let the dissenting brother take a spoonful of it every morning before exercise; and when his mouth is full with the electury, let him make wry mouths, wink with his eyes, and shed some dissembling tears, and afterwards speak as the spirit of giddiness shall give him utterance.

#### THE EFFECT OF THIS DIASCORDIUM.

It will make the schismatic maintain the Alchoran, assist the Pope, justify the proceedings of fanatical government, foment rebellion, and call it by the name of *Liberty of Conscience*.

This *Diascordium* was formerly to be bought and sold at almost every conventicle in Scotland, England, &c.

FINIS.



AN  
ANSWER

TO THE  
SCOTCH PRESBYTERIAN ELOQUENCE.

---

PART I.

WE cannot suppose any body so great a stranger in our Israel, as not to have heard the clamours of the Scots Episcopalians against the Presbyterians, the booksellers stalls being crowded, and coffee-houses, &c. stunned with repeated invectives against them; and though there are not wanting amongst the accused party men of sufficient courage and ability to grapple with, yea, and to foil the most strenuous of their adversaries, yet the harvest is so great, and the faithful labourers so few, that they have little time, and less inclination to be diverted, but go on according to their ancient simplicity, to do well, and hear ill, knowing that they have the testimony of a good conscience towards God, and are sufficiently safe as to their reputation at home, where the malice and falsehood of their accusers, and their own innocence are writ with a sun-beam, which, though sufficient to satisfy themselves, is not so in respect of others, amongst whom such virulent calumnies are disseminated with the utmost industry. Hence it is, that the public is troubled with this inconsiderable defence, which may be properly so called, both in regard of the author and

his management of it. However, seeing his zeal hath prevailed with him to throw in his mite, he hopes that others will be thence induced to contribute out of their larger treasures, and, in the mean time, that what is well designed, will not be ill taken.

It is a piece of common justice universally allowed, that the accused should have liberty to object against the evidence of the accuser; and, according as the witnesses are found honest or dishonest, the accused party is condemned or acquitted. And therefore if we can evince that our accusers are *Mala fame Homines*, and stand convicted of notorious crimes, we may boldly claim the privilege of mankind, to be absolved from their accusation.

Then, in the first place, we charge our accusers with inveterate malice, which is of itself enough to invalidate their testimony.

Secondly, We charge them with having formed their malicious purposes against us deliberately into sanguinary laws.

Thirdly, We charge them with such an excessive height of rage, as to have murdered many of the accused party, when they could not reach them by the said laws. And, if we can make good this charge, we make no doubt of having this conclusion granted, That they who have murdered our persons, are not to be intrusted with our reputations. The Devil having been a murderer and a liar from the beginning, his followers who violate the Sixth, can never be supposed to have any regard to the Ninth Commandment.

In the *first* place, To make good the charge of their inveterate malice, we need do no more but appeal to the records since the time of King James the Sixth to this very day, it being evident that

they were the first aggressors, and impugned the government of the Church of Scotland by Presbytery, which was the first that it had after the Reformation, as will appear to any who consult either the acts of Parliament or General Assembly.—— What they object as to superintendencies being first established, which they, contrary to all reason, will have to be a species of their prelacy, needs no other answer but this, that those Superintendants had the very same form of ordination with other ministers, which is set down at large in Knox's History. Their office was temporary during the exigence of the Church, that they might supply the then desolate congregations, or take care to have them supplied, and they were at the same time accountable to the Presbyters, who gave them their authority, which are altogether inconsistent with Episcopacy.——King James indeed did introduce Prelacy afterwards by very unfair methods, as appears by Calderwood's History, on design to ingratiate himself with the Church of England, he knowing well enough, and it has been apparent since, that she can make and unmake Kings as well as the Church of Rome, though she swear to the contrary. And he was also sensible, that she who had cut off his Mother's head, would never let the Son's arse come on the saddle (to use an expression of his own in another case) if he did not make the altar at Jerusalem like that of Damascus.

But it being too tedious to go through all their methods of persecution in his and King Charles the First's time, I shall restrict myself to a summary account of that in King Charles the Second's, and King James the Seventh's time, and for vouchers shall give you their Acts of Parliament, that the world may see what faith is to be given to

those men who have had the impudence to deny their persecution, which, as in itself, was imparalel'd by any but that of France, whereof it seems to have been the original; so no men in the world have ever had the impudence as to deny matter of fact so demonstrable; except it be the French Jesuits and Scots Prelatists, who are apparently men of the same kidney; as it is too evident they are embarked in the same design, of which the latter have given and continue to give too pregnant proofs; though not many weeks ago there were none so superlatively loyal to the present government, if you would take their own word for it, as they; nor, according to them, none so seditious as the Presbyterians; and yet the providence of God hath given the government, which was so much imposed upon by them, a sight of their disloyalty, as appears by the late proclamations and orders of council against many of them, for refusing to pray for their Majesties since the designed French Invasion; and of the others undeniable firmness, notwithstanding of their false representations to the contrary by their agents at court, and the lying pamphlet called, *The Presbyterian Eloquence*.

Upon King Charles the Second's return from his travels (as he used to call them) some Scots ministers, having had but too much experience of his looseness in all respects, met to draw up a monitory petition, congratulating his return, and putting him in mind of his covenant engagements to promote and preserve the reformation: whereupon the committee of states then sitting, imprisoned them without hearing, though there was no law against what they then did. The matter itself, as after-experience testified, being but too necessary, and what was incumbent upon the state it-

self to have done; and herein the said ministers shewed themselves more ingenious and concerned for their religion than a certain Bishop of Durham, who was witness to the perversion of the King and his Brother, and yet had neither so much zeal for the Protestant religion, nor love to his country, as to discover the same; for probably that would have spoiled the restitution of Prelacy: And you know the modern maxim of the party, *Better be Papists than Presbyterians.*

2. To approve this afterward, they procured a law, *Car. 2. Parl. 1. Sess. 2. Act. 2.* declaring petitions to be unlawful and seditious; and yet we know what a clamour was raised in England on imprisoning the Seven Bishops for their petitions; and how much it contributed to the dethroning of the late King James. And, though I shall not vindicate his carriage toward them; yet I think it was but Phalaris's Bull, and they had but the same measure which their party gave to others.

3. In the first Session of the first Parliament of *Car. 2.* held by the Earl of Middleton, they enacted an absolute and implicate oath of allegiance and supremacy without the former limitations, whereby both the liberties of the Church and State were invaded, and the government of the former left wholly to the king; so that he was made the fountain of all Church-power; and it may easily be conjectured what hallowed streams could proceed from such an impure fountain: *Who can bring a clean thing out of an unclean?* This was framed on purpose to bring the Presbyterians under a snare, because they were known to be Anti-Errastian; and, for opposing this supremacy, Mr James Guthry, a famous minister, was afterward beheaded, the party being resolved to write their laws, like those of

Draco, in blood. And yet they cannot, among all the instances which they have feigned by the help of the father of lies, give us one of any of their Ecclesiasticks, or indeed Layicks, that have suffered for disowning the present king's right to the Crown, which was never denied by Mr Guthry to King Charles. And indeed the Presbyterians were generally so sensible of King Charles good nature, that they looked upon the following sanguinary laws to have been extorted from him by a prevailing faction and ill council.

*Parl. 1. Sess. 1. Act. 2, 3, 4, 5, 11.* An acknowledgement of this vast and unlimited prerogative was formed and imposed, which became a snare to many who could not break their oaths, whereby they were obliged to maintain the privileges of Parliaments and Presbyterian government, which they were persuaded and ready to prove was most agreeable to the word of God, and established by conventions of state and parliaments from 1640 to 1650, called and approved by Charles the First.

*Parl. 1. Sess. 1. Act. 7. and Parl. 1. Sess. 2. Act. 2.* They enacted that the Solemn League and Covenant, and National Covenant, should have no obligation or binding force, annulling all acts and constitutions Ecclesiastical or Civil approving them, and caused them to be burnt by the hand of the hangman, though the national covenant had been ratified by their martyr King Charles the First; and the other taken by Charles the Second, as the condition of his admission to the Crown, having at his Coronation solemnly owned before all the people, that he took the same voluntarily, and wished that God might *shake him out of his inheritance* if he did not. And whether the event did not answer his imprecation, let his first travels (as

he called them) and the manner of his going off the stage at last testify. Nay, the fury of the faction was so great, that they annulled the covenant in gross, though many things which themselves will own to be necessary duties, were contained therein: And how its possible for any human authority to dissolve the obligation of an oath so solemnly sworn to God as this was, (the controverted articles of which are by many of themselves owned indifferent,) let them judge that have any remainders of piety left. But as the faction acted *mala fide* with the King in persuading him that there was no obligation upon him by virtue of this oath, they proceeded to give his successor a clearer commentary on the text, which is indeed, to them no oath is binding; for never was any thing conceived in plainer terms to abjure resistance than the declaration in Scotland and the oath imposed upon all the ecclesiasticks in England; and yet how they observed it toward the late King James, let God, the world, and the late Revolution witness. The carriage of the Prelatical party in that respect being an instance of the grossest prevarication, to say no worse, that ever was heard of amongst any party of Protestants, to act so diametrically opposite to an oath and principle bragged of as the characteristic of the party for thirty years; and herein the judgment of God is very remarkable, that as the Crown set up this party by the most daring perjury that ever was known before; the same party hath thrust that family from the Throne by a copy exactly answering the original, which I hope his present Majesty, who has as good and indisputable a title to the Crown as ever King had, will take notice of, and beware of trusting too much to that faction, seeing his most dan-

gerous and subtle enemies are amongst them; and I cannot think on it without regrate that any pious or sober men of the party should, by a mistaken zeal, go along with the rest, and countenance them in such methods, as are destructive to his Majesty's interest, which is inseparable from that of our religion and liberties.

*Nota*, That by the perjury charged upon the faction above, no reflection is intended on those that never believed Passive Obedience in the full extent that it was preached up to in the late reigns, and always understood that Kings had a limited power; but on such as preached it, and pressed it upon others, and yet acted contrary to it themselves, when their own interest came to be touched.

Next they cut off, under pretence of complying with the English (though they had subdued the land, and in that case there was no preserving of the nation without doing so), the Marquess of Argile and Lord Warriston, though their very Judges had been as guilty, if not guiltier than themselves; afterwards they find above 800 gentlemen exorbitantly, and some of them twice under different names on the same account: And, lastly, cut off Mr Guthry for opposing the Ecclesiastical Supremacy; banished other ministers that witnessed against such proceedings, and many, *Indicta causa*, without ever allowing them an hearing or an extract of the sentence, to know why they were banished. Now I would fain have the party, who are so impudent as to make a clamour of being persecuted beyond expression, to give us an instance of any of their nobility or gentry executed, though they have been in actual Rebellion against the Government; or of any of their Clergy beheaded or banished for disowning their Majesty's title, though in justice they

might. But we would have them to know, that King William is too brave to auspicate his reign like a butcher in the shambles, and has courage enough to chastise the villains, when they dare appear in arms against him; and its below his grandeur and magnanimous soul to be in the least concerned at the croaking of the crape gowns, which is but like the barking of a dog at the moon, though they and their party found themselves obliged to contrary method to make way for the reintroduction of the abjured Prelacy, which they settled by *Sess. 2. Parl. 1. anno 1662*. The act declaring, That the disposal of the government of the Church doth properly belong to his Majesty, as an inherent right of the crown, by virtue of his royal prerogative and supremacy in causes ecclesiastical: Here was a foundation laid for tyranny and popery with a witness; so that I do not see, why, according to this act, the late King, assisted by the *innuendoes* of judges or other tricks, might not have subjected that Church to a Papal government, and in a little time brought in popery too. According to the saying of his grandfather, *By my soul man, give me but the making of Bishops and Judges, and I will make Law and Gospel what I please*; and if unfortunate King James had not by the providence of God controverted with the Bishops then in possession, he might have made further advances than he did.

*Act 8. Sess. 2.* Patronages were restored, and consequently people deprived of their right of calling and chusing ministers; and those who had entered without the patron's presentations since 1649 were dispossessed.

After this, by the instigation of the Prelates, the Council (not the Parliament) by their act *Octob. 1662*, turned 300 ministers out of their charges without

either accusation, citation, conviction, or sentence, or a hearing allowed them; and the rest of the ministers were in great numbers thrust from their parishes, twenty miles from their own Church, six miles from a Cathedral, and three from a burgh, merely because they could not in conscience own the Prelates. Now what forehead of brags can the deposed Prelatists have to complain of their being thrust out for intruding upon the labours of those men so illegally extruded, and for disowning the King's government, when they dealt so with the Presbyterians merely for not owning the Episcopal government? And what credit can the Church of England have by espousing such mens causes, and soliciting his Majesty on their behalf against himself under the hypocritical pretence of zeal for Episcopacy, whereas that has never been made the test? But it seems indeed, that their concern is greater for the Mitre than the Crown, and for Prelacy than Protestancy, which in the greatest part of the Reformed Churches has been better without it than ever it was here with it; if not, yet the schisms, nay and heresies amongst themselves (which their government so much admired for that end) has not been able to suppress; and the deplorable corruption of manners witness, which the King and Queen to their praise be it spoken, have endeavoured to reform; but it seems the Churches canon is nailed up; for we have heard none of their peals of ordinance against it; nor I doubt ever shall, except in matters of money—though they wanted neither powder nor ball when Dissenters were to be excommunicated; so true is the observation, That those who are most zealous for the commandments of men are least zealous for the commandments of God.

*Act. 4. Sess. 1. Parl. 1. Char. 2.* It was enacted,

That none should be masters in any university, except they take the oath of allegiance, and submit to own Prelacy, nor be so much as school-master, tutor or pedagogue to children without a Prelates licence. Now, this being considered, let any man judge how much candour the author of the Presbyterian inquisition can have, or whether it may not be properly said to him, *Turpe est Doctori*, &c. seeing he complains of the Episcopal professors being turned out of the College of Edinburgh, because they would not, according to the act of parliament, own Presbyterian government: So that they can have no subterfuge, but to fly to the merits of the cause, wherein we are ready for them when they please. And our moderation toward them is evident enough, in not hindering them to teach schools, which they never allowed us; but it is yet more conspicuous in admitting some of them to Churches upon their submission, seeing we had all the reason in the world to refuse it even then, considering how little conscience they have formerly made of oaths or subscriptions. *Act 5. Sess. 2. Par. 1. Car. 2.* It was enacted, that all persons, in any public trust or office, should subscribe the declaration, renouncing and abjuring the covenants, under pain of losing the privileges of magistrates, and also the privileges of merchandising, trading, and others belonging to a burghess; *Act 3. Sess. 3. Parl. 1. Car. 2.* exactly according to the pattern of Rome, none must buy or sell, but such as have the mark of the beast.— Pray where are there any such acts against the Prelatists now? Here you may note, that its not to be wondered at how the Parliaments of Scotland came after this to go along with the course of the times; for this declaration excluded all Presbyterians from the least share of the government; that none of

them could so much as be of the Council of any town: So that its apparent their numerous Parliaments which they brag of, as having settled Episcopacy, were but so many pack'd clubs, and not the true representatives of the nation. Now I would fain have our Prelatists answer, whether it had not been just according to the Talion law, to have made all public trust now, abjure Prelacy and arbitrary government: Yet we have not so treated them.

*Act. 2. Sess. 2. Parl. 1. Car. 2.* They declared petitions to be seditious, and discharged all writing, printing, remonstrating, praying or preaching, shewing any dislike of the King's absolute prerogative and supremacy, in causes ecclesiastic, or the government of the church by bishops. And *Act 4. ibid.* discharged all private meetings in houses.—Here is a stretch with a witness, that poor oppressed people must not have liberty to petition God or man for redress of grievances; I cannot tell whence they had their copy, if not from that of Darius against Daniel; however it seems they were afraid of our prayers: As their predecessor the persecuting Queen Dowager said, she was more afraid of John Knox's prayers than an army of ten thousand men. But we have made no such laws against them, for in truth we fear not their interest at God's throne; nor will we decline to give them a fair hearing before any throne on earth, except those of their allies, the Turk, French King, and Pope. But I would fain know of our gentlemen, how they would take it to be declared seditious, for speaking, printing, petitioning, or remonstrating against Presbyterian government, and yet we had reason enough to have treated them so.

*Sess. 3. Act 2.* They declare that all nonconformed ministers that shall presume to exercise their minis-

try shall be punished as seditious persons; and require of all, in acknowledgement of, and compliance with his Majesty's government ecclesiastical, that they give their concurrence and countenance to the Curates, and attend their meetings for worship. Ordaining that each nobleman, gentleman, or heritor withdrawing should lose the fourth part of their years rent: every yeoman the fourth of his moveables, and each burgess the loss of his burgess-ship with the fourth of his moveables, with reference to the Council for further punishment, and more effectual execution. The Council prosecuted this act very vigorously by issuing proclamations, requiring all to keep their parish churches under pain of twenty shillings for every default; discharging all preaching, praying, or hearing in families, where three or more than the domestics were present, as unlawful conventicles; certifying that all such meetings, not authorised, shall be punished by pecunial and corporal pains, at the pleasure of the Council; and commanding all masters of families, heritors, landlords, and magistrates of burghs, to cause their servants, dependants, tenants, taxmen, cottars, and all under their charge, to submit and conform to the Curates ministry: And yet the faction, who are able to out-lie Lucifer himself, say, that there was no persecution against us. Here it is worth the while to observe, what good grounds the Presbyterians had for dissent from their churches, seeing their presence was required as a testimony of their owning the King's unlimited supremacy in church affairs, the ordination of the Prelates, and the lawfulness of the Curates ministry, who were intruded upon them by force, had renounced the Covenant, to which most of them had actually subscribed, came in upon the labours of other men, unjustly and without due

form of law put out, being most of them besides scandalous in their lives and heterodox in their doctrine. Now there is no such law against their preaching or frequenting meetings, though there is much more reason for it; there being nothing in our way of administration that ever they scrupled at; and besides it's known that most of them are enemies to the present government, which they refuse so much as to own or pray for, as appears by some of them being lately banished Edinburgh; and by their Majesty's proclamations against suffering such to preach, though they were imposed upon not long ago by the interest of the Church of England, to disoblige the Presbyterians by dissolving the Assembly, turning their friends out of Council, and putting in such as were their greatest and most barbarous persecutors, nay, in plain terms, enemies to their own government; and all this in favour of those unworthy hireling Curates, whose ingratitude to the government has appeared so evidently, while the zeal of the Presbyterians for the same has not been in the least diminished, notwithstanding of the ill offices of the high flown Church of England men in persuading his Majesty to disoblige them at a time when we were threatened with an invasion from abroad, and a Popish Prelatical plot at home.

For putting the above mentioned laws in execution, the King erected a high commission-court, consisting of Prelates, Noblemen Magistrates of burghs, and some soldiers impowered by virtue of his supremacy to suspend, deprive, and excommunicate, fine, confine, and imprison all keepers of conventicles, which hotch potch of a court made persons brought before them to answer *super inquirendis* contrary to the law unrepealed, viz. *Jac. 6. Parl. Act. 13. An. 1585*, without either accusation or admitting legal

defences, except they took the said oaths. This same court proceeded to stigmatize, scourge, banish, and sell for slaves to Barbadoes, &c. They ordered Churches to be beset where Presbyterian ministers had not yet been ejected, and forced all within to pay fines. The rudeness of the booted Apostles was such, that they would damn and swear in the Churches, that if the people kept not to their own parishes, they would shoot the word into them with powder and ball; And at the same time they rifled the people, taking the men and womens upper garments, and throwing the bibles about, making every one swear whether it was their own parish-church or not; and particularly they took Mr Sinclair of Ormiston out of his pulpit while a praying. So that you see the religion of those misalonnaries and the worthy authors of the Presbyterian Eloquence is all of a piece.—Now I would ask them in their own consciences, whether they be thus treated at their meetings, or whether those who rabbled their preachers, as they call'd it, during the interregnum, were so impious and blasphemous, which, if they had, it could not reflect such an *odium* on the Presbyterians, seeing it was not done by authority as their ungodly courses above mentioned were. But to return to the matter: Sometimes they went to the Curates Churches and fined such as they found absent at their pleasure; sometimes they drove all to Church by force, beating, wounding and binding such as refused: sometimes they levied exorbitant fines by plunder, punishing husbands for their wives, and parents for their children; sometimes they would exact the fines thrice over; and after all, compel the people to sign an acknowledgement that they had been civilly used; yea, the soldiers at length became so rude, that no marriageable woman could with

safety stay in the houses (which was but very natural, that the Apostles of the Church should imitate its head) and when the poor children, which were left at home, offered to satisfy their hunger with the broth, wherein their parents sheep and oxen had been boiled, the blessed Apostles would not permit them till such time as their dogs had lapped and left, saying, they came to destroy and would destroy. — Their religion was also of a piece with their morals, for they publicly mocked preaching and singing of Psalms, by taking a text out of an old amorous and Scots poem, called the Cherry and the Sloe, and singing the other part of it for Psalms. — Nay, they were so void of all fear of God, that one of their number being dead, another asked, why the Devil he did so without acquainting him first, that he might have sent by him to provide quarters for himself in hell? A blessed Church that must use such tools to force people to her communion. Sure they cannot charge us with such methods and tools to force communion with us; nor indeed are we fond of their society, lest they should bring a curse with them, as is storied of a lewd fellow, who being at sea in a tempest, began to call upon the gods; whereupon another checkt him and bid him hold his peace, lest the gods hearing he was there, should destroy all the rest for his sake.

The above mentioned Canibal laws and the fury of the Prelatists, which carried them beyond the extent of the said laws, having enraged the country, and exasperated the spirits of the poor sufferers, some of them meeting a party of soldiers with two or three of their brethren tied neck and heels, and carried through the country on horseback in that manner, desired they would not use men so brutally, which the prelatical Apostles took in such dudgeon,

that they presently fell upon them; but happening to be worsted, and one of them killed,—The poor men knowing that they were sure to be put to death, if ever apprehended, kept together; and many in the like circumstances, gathering to them, they resolved to petition the council for a redress of their grievances, and because they could not in safety do it otherwise, did it in arms.—And the Prelatical party, according to that treachery which is inseparable from them, attacked them in the very time, when their supplication was to have been presented to the council according to their own promise; and having defeated them, the prisoners after quarter and solemn parol of having their lives spared, were treacherously hanged and quartered, and their limbs set up in the most remarkable places of the kingdom; which dishonourable and unmilitary way of proceeding was disrelished by their own Prelatical General Deelzet, who having been bred in Muscovy, understood nothing but the sword;—And because their last speeches and behaviour were enough to convince all men that they died not as criminals, but with as much composure of spirit and assurance of acceptance before God as martyrs for his sake as those of the primitive times, some of them having also on the scaffold predicted the fall of Prelacy at present verified. Our Prelatists according to the D. of Alvas's practice against the protestants in the Netherlands, beat drums that their speeches might not be heard.—Now upon the account of this and following insurrections, they pretend to have sufficient ground for their severity against us; but I would desire the reader to consider what they can pretend for so many bloody laws and barbarities before this insurrection, and whether or not it was possible for flesh and blood to bear such inhumanity.

ties as we suffered without doing more than we did. Nay, I appeal to all the world, whether the Church of England and the Prelatical party of Scotland had suffered any thing comparable to what is above related, though nothing in comparison of what is yet to come; when the one took up arms and cudgelled out of his kingdoms, him, whom their squeemish consciences could not hear of excludng, while the court persecuted the Presbyterians by his instigation; and the other either concurred in it or withheld their assistance from him contrary to their solemn oaths and pretended principles:—And whether or not that could be called rebellion in us, which was merely done for self-defence and redress of grievances committed by those who exceeded the worst of their own unjust laws, and that not rebellion in them to resist, nay, dethrone him for acting according to what they had preached from their pulpits, declared in their universities, and pronounced judicially from their courts of justice, was in his power to do.

After the said defeat, soldiers were sent out on free quarter to examine men by tortures, threatening to kill or roast alive those that would not declare all they knew accessory to that insurrection, who accordingly by fire matches and other tortures, as Sir James Turner in Galloway forced women to discover their husbands and other relations; plundered and imprisoned such as harboured them; murdered some without process that really could not, but they pretended would not, discover the said people; and drove away the flocks of the country without respect to persons guilty or innocent, pursuant to the worthy maxim of Charles the Chaste and James the Just, who said, *It would never be well till all that part of Scotland on this side the Forth were made an hunting-*

field; knowing by natural instinct, that many of those in the north, who as they concurred with Dundee in his rebellion, and are now the grand sticklers for Prelacy, and the spued out Clergy would be their good friends.

In the next place, they declared all such as had been in arms, and many others who had not, to be rebels; threatening a like punishment to them and those who should harbour, relieve, or so much as speak to them.—Hereupon many gentlemen, ministers and others were forfeited, yea, some who had neither been present at the said insurrection, nor so much as cited or convicted, were forfeited contrary to *Act. 11. Parl. 2. Car. 2.* and further, all Presbyterians and such as did not join in suppressing that insurrection were robbed of their arms and horses. I would desire the Prelatical party to answer in their own consciences, what they think would have become of the greatest part of their number in Scotland, and many of their party in England, if the present government took such methods? And how they can have the impudence to complain of the present Administration.

The next method of persecution was the imposing of oaths and bonds deceitfully and ambiguously framed, and that in such numbers as the like hath not been heard of in any nation; there being scarce one year since that time, wherein several of these oaths and bonds have not been imposed contradictory to one another:—But finding this ineffectual to suppress meetings, they betook themselves to another method, viz. to grant an indulgence, *anno* 1669, to some outed ministers, but not in such numbers as were able to supply the people, that not being their design, but to create a division amongst the Presbyterians; because they knew some of them

would scruple it as flowing from the King's supremacy; and being in itself against law, they took care to lodge such a power in the King afterwards: *Parl. 2. Act 1. Car 2.* held by the Earl of Lauderdale. They declared that, by virtue of the supremacy, the ordering of the government of the Church doth properly belong to his Majesty and successors, as an inherent right to the crown; and that he may enact and emit such constitutions, acts and orders concerning Church administrations, persons, meetings, and matters, as he in his royal wisdom shall think fit; which acts, orders, &c. are to be observed and obeyed by all subjects, any law, act or custom to the contrary notwithstanding. This act was made with the concurrence and consent of the Prelates: So that you see, they cloathed him and his successors with an absolute power not only in Church government, but *matters*, and what that includes, nobody knows; but subjects were bound to obey, be what it will; and if this be not implicit faith, I do not know what it is. And I would fain know of our Church of England-men, who do so much complain of the injury done to the Scots Prelates and Prelatists, whether or not they think, that the maintainers of such principles are fit to have the direction of people's consciences.

The people finding themselves so liable to be surprized, and consequently barbarously treated when in houses, betook themselves in great numbers to the fields, that they might enjoy the ministry of their old pastors: whereupon the council, at the instigation of the Bishops and Curates, raised troops of horse and dragoons to pursue them as traitors, to seize all that either they could find at meetings, or suspect to be coming to or from them; offering certain prizes for such and such ministers' heads if

brought in dead or alive; whence murders were committed, prisons filled, many banished, and some hundreds outlawed. Now surely these gentlemen cannot say they are so treated for their conventicles, wherein its plain they preach treason.

Then, *anno* 1670, according to their usual method to legalize such practices after they were committed. *Sess. 2. Parl. 2.* held by Lauderdale, they enacted, that all of every quality and sex called to depone upon oath their knowledge of such meetings and persons at them, should declare the same in all particulars that should be asked at them on pain of fining, imprisonment, banishment, and transportation to the Indies, as the council shall think fit.

*Act 5.* They declared, that all outed ministers found preaching or praying in any house, except in and to their own family, shall be imprisoned, till they find bond for 5000 merks, not to do the like again; and every hearer shall be *toties quoties* fined, each tenant 25 pound, each cotter 12, and that all who preach in the field or in any house, where any of the people are without doors, shall be punished with death; and any that shall seize and secure any of them, dead or alive, shall have 500 merks reward. The magistrates of burghs were also liable to be fined at the council's pleasure, for conventicles kept in burroughs; and they to be reimbursed from the landlord in whose house the conventicle was; and men were to be fined if their wives or children went to conventicles; the magistrates who were negligent herein being to be punished as the council shall think fit. By *Act 6*, they imposed exorbitant and tyrannical fines on such as should have their children baptized at any such meetings, from 100 to 20*l.* for each, according to their several qualities; and servants in half their wages. And by *Act 11*.

*Sess. 3. Parl. 2.* laid the same fines upon those who should keep their children unbaptized for 80 days together. *Act 7.* they imposed intollerable fines on such as should absent three Sabbath days together from their Churches. And *Act 9. Sess. 8.* declared all ordination of ministers since the year 1661, which have not been by bishops, to be null and invalid; and that they are no ministers that are otherwise ordained—which ungodly acts were as cruelly put in execution, wherever the malice of the party could find opportunity. Surely the party cannot charge us with such barbarous laws against their hearing and baptizing with Episcopal preachers; and yet they cry out of persecution.

By what's above, we see that the Prelatical Parliament of Scotland declare the ordination of foreign profest Churches invalid, and yet too many unthinking and loose foreign divines, because of their ignorance of the state of the controversy betwixt us, and that the Church of England has the bag, do basely betray their own principles by reflecting on us; and particularly those of the French Protestants, who swear to their Confession of Faith, which plainly denied a Prelacy amongst ministers; and that's more argument on our side than if 500 of them should take Episcopal ordination, which yet it is known, men of the best conversation amongst them detest.

After this, the Prelatical party thinking the standing forces not cruel enough in executing their designs, brought upon the west country betwixt 10 or 11,000 savage Highlanders, in a time of the greatest peace, with orders to press a bond of conformity, wherein every subscriber was bound for himself and all under him, to frequent his Parish Church, and never to go to house or field-meetings; nor harbour any that went to them; but to inform against, pur-

sue and deliver up all outed preachers to judgment. Upon this many families were left desolate, the inhabitants being forced to flee in the winter season, and leave all that they had as prey to their enemies, who to make short work in destroying the country, would quarter from 10 to 40 upon every one that refused to subscribe the above mentioned bond; and not only lay at free-quarter, but exacted money for every officer, according to his quality, and sixpence for every common soldier; and besides this, they ordinarily had billets for twice as many as came, and for the absents, they exacted double money, because their land-lords had not the trouble of quartering them: And in case of non-payment, would take the readiest moveables; and at their going away, set the rest on fire, not excepting the stacks of corn. What impudence must it needs be then in our accusers, to complain of their hireling Curates being thrust from their Churches by the people of the West, who had suffered so much upon their account, and at their instigation? Now if the present government dealt so by the Episcopal party for adhering to their preachers, they might have some reason to complain; but the truth on't is, there are not many of them so kirk-holy, (to use our own country phrase,) that we need to impose bonds upon them, not to go even to their own conventicles: but if the government thought it fit, there's much more need to impose bonds upon them not to frequent bawdy-houses, and be drunk in taverns and ale-houses. And we see that many of their opinion in England, cannot be kept from these enormities, though their Majesties have piously endeavoured it, but hitherto in vain, as indeed it will always be, so long as a man may swill and roar in taverns and bawdy-houses all the week, and yet be

received to the Lord's Table by mother Church on Sunday.

Then by a convention of estates held by Lauderdale in 1678, a tax was enacted to raise more forces for maintaining the supremacy as then asserted, and suppressing field-meetings, by them called rendezvous of rebellion; as was expressly declared in the narrative of the act which D. Hamilton opposed, because he fore-saw that it would occasion more trouble to the country, knowing that the Presbyterians must in conscience refuse to pay it; but ruin was the design of the government, and it must therefore be so expressed: so that many families were hereby utterly ruined, all that they had being seized for their refusal. And to the further impoverishment of the country, the said tax was continued by *Act 3. Parl. 3.* held by the Duke of York as commissioner, and continued again by the D. of Queensbury, who was his commissioner till the abdication. Now I would fain ask all our Episcopal gentlemen whether there be any such tax laid upon them, to lay snares for their consciences and estates, to make them contribute expressly for subverting their own Prelacy and conventicles; and seeing the world knows there is not, what height of impudence must it be for them, to say that they are persecuted more than ever we were.

At length so many families being reduced to wanderings and utmost poverty by this ungodly persecution, and moreover hunted like partridges upon the mountains for their lives, and pursued with fire and sword at their meetings, Graham of Claverhouse, afterward Viscount of Dundee, and general for King James and Episcopacy, carrying about with him a minister and several countrymen bound as beasts, was repulsed by a meeting at Loudon-

hill; and the people being rendered mad by oppression, flocking to those who had so repulsed him, occasioned the insurrection at Bothwell-bridge, where wanting both discipline, arms, ammunition, and conduct, they were soon routed, some hundreds killed in the field, and about 1100 stript and carried prisoners to Edinburgh, where Mr King and Mr Kid, two ministers, were hanged on that account, and the rest kept prisoners in an open church-yard for several weeks, without so much as a covering, till the Duke of Monmouth's generosity, and their friends charity rais'd a house of board for them, the D. allowing them so much oatmeal every week toward their subsistence, whose kindness in this, together with his aversion to the shedding of their blood, and his interest to procure an indulgence afterward for quieting the people, laid the foundation of his ruin. After this, they imposed a bond on the prisoners, obliging them never to rise in arms against the King on any pretence whatsoever; which some had the freedom to take, alledging that they never had taken arms against him, as appeared by their still owning his title, but only against the Prelates, and for redress of grievances. And others, knowing that the imposers allowed no such distinction, refused it; however some of both sorts, about 300 in all, were sent away in a ship bound to America, who all but 50, whose turn it happened to be to take the air, were shut up under the hatches by the Episcopal captain, when the ship was split upon a rock, and so drownded. Now, surely these gentlemen cannot say that such barbarous methods have been used toward their prisoners, taken in rebellion [for defence of Popery, Prelacy, and arbitrary government; but,

on the contrary, an excess of clemency even almost criminal.

Then when the King was pleased to grant an indulgence, it was clogged with a cautionary bond, binding and obliging the people for their ministers living peaceably, and, in order thereunto, to present him before his Majesty's Privy Council when called, under penalty of 6000 merks, yet excluding such as were suspected of being accessory to the insurrection of Bothwell, and those that should afterwards be admitted by non-conformed ministers. Now sure they cannot say that there are such clogs upon their liberty.

The next method they took, was by their circuit courts, to press the bond upon people, to renounce the principle of defensive arms, and to take rolls or lists of such as were suspected to have been at Bothwell-bridge, whereof they reputed all to be convict, who being summoned, did not appear, or were delated by oath *super inquitrendis*, to have been seen or heard to be in arms, or did not go to the King's camp about that time, wherenpon many were put to death, imprisoned, and banished; and many gentlemen imprisoned, fined, condemned, and forfeited. Yea, some for having seen or spoken with those they called rebels, or because they did not discover or apprehend them, even when they did not, nor could not know whether they were rebels or not. Now, which of the Prelatical party have been thus treated upon the account of their several rebellions, or to discover those who were accessory to them?

And those that they could not reach this way, nor by any other overt act against their laws, were condemned for their simple opinion, that the insur-

rejection at Bothwell-bridge was not a sin, which was also extorted from them by terrible menaces of death; by Sir George Mackenzie, the King's bloody Advocate, and the Court of Justiciary. Nay, some who waved the question, as thinking themselves not obliged to answer it, were also executed, that being taken for granted as their opinion. Now, I would have our Scots Prelatists, and their friends the Tantivea Church of England men, answer, from their consciences, what they think would become of great numbers of their communion, if they should be put to answer such questions concerning the insurrections of Gilly Chranky and Dunkel, &c., and whether or not the Presbyterians of Scotland have not been very moderate toward them in this respect, seeing its known they could do what they would in Parliament, and also in the Council, till the high-flown Church faction, by their interest, foisted in some of their friends, and (not long ago) his Majesty's declared enemies.

By such a continued series of tyrannical and barbarous proceedings, the poor people being enraged, a party of them, who had more honesty than either prudence or policy, declared that Charles II. having broken the conditions on which he received the crown, had forfeited his right, and was no more King; and, at the same time, because of his vicious life, excommunicated him: Which although the far greatest part of the Presbyterians did utterly disown, yet it was invidiously charged upon the whole; and not only those poor people whom oppression had made mad, murdered every where without process of law, where they could be found; but it was asked at all prisoners, what they thought of the King's authority; which if they declined to answer, or if they did answer with, any qualifica-

tions, as that they owned all lawful authority in the Lord, or according to the word of God, then they were executed as traitors, without distinction of age or sex: Some boys, some men stooping for age, and some women having been hanged, because they could not satisfy the council, justiciary, or soldiers with their opinion about the government. Now, it being known, that many, if not most of the Scots Prelatists disown their present Majesty's authority, what would they think to be so served as they served us in this point? I am certain if they were, all the gibbets in the kingdom would be well hung. Nay, if the laws were but put in execution against such as do openly belch out treason, the party would suffer a very sensible diminution.

In 1681, the Duke of York, as commissioner from his brother, held a Parliament, Mr Donald Cargil, a Presbyterian minister being executed at Edinburgh the day before its sitting down; and the Duke, contrary to the laws which made a Papist incapable of such a trust, presided in the said parliament, without taking the oaths of administration; and so little zeal had our Prelatical parliament for the Protestant religion, that they made an act without any hesitation, (though the Commons of England had shew'd them a more laudable example,) recognizing his succession, notwithstanding the laws then in being against the same. They also made an act doubling the fines for field-conventicles, and ordering heritors and masters to put away their tenants, cottars or servants at any time of the year, without warning, notwithstanding of any tacks (*i.e.* leases) unexpired. Now, surely the gentlemen cannot say that we have made any such laws against those of the Episcopal persuasion.

Act 18, of the same parliament, they declared

that all jurisdiction doth so reside in his Majesty, that he may by himself, or any commissioned by him, take cognizance and decision of any *cases or causes he pleases*; so that here was liberty and property subverted at one blow, and by this law the king might say, *Sic volo sic jubeo, stat pro ratione Voluntas*; so that it was no wonder to hear King James afterwards, by his proclamation, take upon him to casse and annul what laws he pleased, for here was an absolute power given him by law. So that we may see how much the nation was obliged to their worthy patriots the Prelatical Parliament; the like prerogative in effect being given him in England afterward by eleven of the Twelve Judges. And this verified what was so plainly foretold by our fore-fathers in King James the Sixth's time, as may be seen at large in Calderwood's History, that the Prelates would prove dangerous implements to the state as well as the Church; for having their dependance wholly upon the king, and their honours and revenues not descending upon their posterity, as those of other noblemen do, they are perfectly biassed by present interest, and have not those ties upon them to consider the good of the nation and posterity that Lords temporal have, and consequently are the bane of every state where they have any share in the legislative power; for they consider nothing but either their own private interest, or the pleasure of the prince, whose creatures they are; and that they always sided with, and abetted the tyrannical practices of the late government, till King James the Seventh came to touch the Bishops of England in *propria persona*, cannot be denied: And that the German Electoral Prelates obstruct the trade upon the Rhine, merely because of the lucre of having the customs during

their own lives, further than which they think themselves not obliged to look, because their honours and revenues do not descend to posterity, is too evident.

Act 6 and 25, they framed and imposed on all a self contradictory test, which obliged them to stand by the Confession of Faith recorded in the first parliament of James VI., believing the same to be agreeable to the word of God; and yet this same Confession of Faith condemned the supremacy, and owned the lawfulness of defensive arms, the contrary of both which were sworn in the test, without so much as any exception, or a *Non obstante*; and if this be not a contradiction, let the world witness. But our honest Episcopalians were so accustomed to swear contraries that it went down glib with the most part of them; though the Earl of Argile, and others of honour and conscience, saw the contradiction, and therefore could not take it without explanation. By this you may judge how little our learned Prelates understood the doctrine of our Reformers, and how unconservant they were in their own Confessions of Faith, when they could not foresee this contradiction, is but too evident to their disgrace, seeing it involv'd them and their party in perjury. So that we need not wonder at the ignorance which the authors of the Presbyterian Eloquence have discovered of the Assembly's Confession. However this test turned out of all offices, such as retained any measure of common honesty; and for explaining it, the late Earl of Argile was condemned to death; and many gentlemen and commons forced to leave the country: After this followed arbitrary proclamations (because the council were sure of having them at next parliament justified or pardoned,) whereby they overturn'd all

remainders of liberty and religion; the poor were hereby oppressed and plundered, and gentlemen fined, imprisoned, and forfeited, for alledged converse with rebels. Nay, some gentlemen had been imprisoned a great many years, without any cause given why; and others, as Sir Patrick Hume, now Lord of Pelwart, and my Lord Cadroste, upon very slight accounts, the former, because of his opposing gentlemens houses being made garrisons, and the latter, because of his Ladies going to meetings, or some such thing, which the Duke of Monmouth found so unreasonable, that he discharged him. It is also sufficiently known what trouble ensued to that country, because of alledged correspondence with my Lord Russel and other moderate Church of England men, who endeavoured to secure their posterity from Popery and Tyranny. Sir Hugh, and Sir George Cambel, now Lord Chief Justice Clerk, being taken here, and sent down to Scotland to be tried on that account, where evidences being suborned against them, the knavery appeared so plain to the jury, that they absolved them; which was so pleasing to the people, that they gave a great shout when they perceived the worthy and innocent gentlemen acquitted; which the bloody Advocate Sir George Mackenzie was so enraged at, that he broke out in a great fury, and said there was never such a damn'd Protestant roar since the absolving of Shaftsbury, a saying very becoming one of the chief patrons of our Scots Prelacy. Upon this account also the Reverend Mr Carstares, now one of his Majesty's Chaplains, and attendants in the camp, was barbarously tortured with Thumikins, a new Prelatical invention which the very heathens would have been ashamed to have used upon a gentleman of so good a nature and disposition as he is known

to be. Nor were they any tenderer of his reputation than person; for having extorted something from him by fraud and force, (that hellish invention, as some say, having a more than ordinary influence upon the head, by squeezing the thumbs,) according to their Prelatical faithless manner, they made use of it against others, particularly Jerriswood, by reading it at the bar as evidence against him: Tho' the reverend person above-mentioned, notwithstanding of his torture and agony, had been so much master of himself, as to obtain their solemn promise, that what he said should not be made use of against any man, which they who had been accustomed to breach of promise and perjury, were so far from observing, that they made use of it as above said, and then scandalized this worthy gentleman, as an evidence against his brethren, to his great regret and sorrow. Their barbarity to Mr Spence, who had been servant to the Earl of Argile, (and may serve as a pattern of faithfulness to a master,) was yet greater, not only torturing him as above said, but setting soldiers to watch him by turns, and making them swear that they should not let him sleep, that so being wearied of his life, they might force him to discover something of his said master, to whom then and afterward this gentleman continued so faithful, that the late king was forced to acknowledge he was a brave fellow. Those who were called Cameronians or Cargillites, because of the two preachers Cargil and Cameron, whose opinions they followed, were by edicts declared enemies to human society, driven from all habitable places of the nation to the wildernesses, and there hunted like partridges for their lives by detach'd parties, who had power to shoot, hang, drown, and kill wherever they could apprehend them, without trial or

sentence. Proclamations were also emitted, to raise hue and cry after them, and not only to advertise the soldiers, but to concur with them, to pursue and seek them out of all the dens and caves in the most remote places of the mountains, which they had digged for their shelter, and where they endured cold and hunger. Upon this many of them were murdered, without any regard to law or humanity. Such as obtained the favour of public execution, though without formal procedure, or such as were imprisoned, tortured, banished, or sold to be slaves, were thought to be mercifully dealt with. I know it will be said, that those men declared the government to be dissolved, and King Charles to be no King, and therefore were so dealt with. I answer, that its true; and though I am far from approving them in it, yet I believe that if any father should have used his children at the rate they were used by that king, they could scarcely be hindred both from thinking, and calling him an unnatural monster; and I am sure that this poor oppressed party had much more reason to think King Charles II. had no right to the Crown, seeing he had broken the original contract betwixt him and the people, (to use the words of a Church of England Parliament,) than our present murmurers have to dispute their present Majesties right; and yet there are no such proceedings against them, tho' they are both so impudent and imprudent, as to speak against the government almost on all occasions, and in all companies; then let the world witness, whether the Scots Presbyterians or Prelatists act herein most like Christians: for it is known, that upon this miscarriage of a few, the crime was imputed to the whole, though not the five hundredth part of the Presbyterians approved it. And because these poor people being render'd

mad by oppression, and hinder'd either to live in the kingdom, or escape out of it, did in the night-time affix declarations to church-doors, that they would certainly avenge themselves on their prosecutors, which was the only mean, though a desperate one, left, to stop the rage of their enemies: A proclamation was published, ordaining that all that owned, or refused to disown the said declaration, should be put to death; offering 500 merks for every one of these poor people that could be apprehended, and forbidding any body to travel in the country, or be lodged without testificates of their having ahjured the said declaration, impowering hostlers and common innkeepers, to impose oaths upon all passengers and travellers, that their passes were not forged or feigned. And this oath was in some parts of the country, pressed universally from house to house, upon men and women, young and old, to give their judgements of the said declaration, forthwith upon pain of death; and for refusing this, some were instantly shot in the fields, some brought in prisoners, sentenc'd and executed all in one day, as they did the Laird of Jerriswood, on another account; and divers of them early in the morning, that the people might not be affected with such bloody spectacles; and sometimes the spectators were commanded to give their judgement whether or not they were lawfully put to death. Now I would have our Prelatists to answer from their own conscience, whether there be any such methods taken with them, and what they and their patrons the Church of England would say, if all of their communion were so served as to Dundees or any of the late King's declarations; and yet there is much more reason to take this method with them, seeing it is certainly known, that there is a far greater number of the Prelatists in

England or Scotland either, who disown the present government, than there was of Presbyterians in Scotland, who disowned King Charles. And there is also much greater cause to deal so with the Episcopalians, because of their doctrine of passive obedience and non-resistance, which their magistrates and clergy were sworn to, and their people obliged to believe, under pain of damnation, as was not long ago thundered from the pulpits, which principle must certainly conclude their present Majesties usurpers; whereas the Presbyterians, though they allowed always of defensive arms, yet never maintained that any other than the representatives of the people could exauctorate magistrates; nor that neither, but in cases of indispensable necessity, and the overturning of foundations, which the Church of England hath now not only agreed to, but also put in practice to the justifying of ours and condemning our former doctrine.

All these barbarities above mentioned happened in the reign of Charles the Second, and immediately upon the succession of James the Seventh, when it might have been expected, that he should have exercised lenity, he brought another savage host from the North Highlands upon the West utterly to destroy those poor people and the country. Whereupon the savages being the same, who were lately his and the bishops' champions in the rebellion, butchered and murdered many in the fields for not answering their impertinent questions, even as the poor people were at plough and cart, travelling upon the road or hiding in caves, without giving them time to pray to God for mercy. Some were taken and carried to prison and thence to execution without form of law, or notice given them of their approaching death. Some had their ears cut

off, and were sentenced to Jamaica; yet divers of those very persons were notwithstanding detained by a new sentence, condemned, and accordingly executed: others were sent to the ruinous Castle of Dunnoter, where so many were crowded together in vaults, that they had no room either to sit or lie (just the practice of Papists against Protestants,) and were afterwards banished to America, sixty of them dying in the voyage. Surely the Presbyterians of Scotland have not thus treated King James's Episcopal friends.

Then in the first Parliament of James VII., wherein the Duke of Queensbury was Commissioner, acts were made approving the cruelties before mentioned, and exceeding all that had been made before. As *Act 3.* allowing prisoners indicted for high treason to be summoned to make their defence in twenty-four hours time. *Act 4.* That such as being cited for witnesses in cases of treason, field or house conventicle, and refused to depone, should be liable to be punished, as guilty of the crimes wherein they refused to witness. *Act 5.* Declaring that the giving or taking the National or Solemn League and Covenant, or writing in defence thereof, or owning of them as lawful or obligatory on themselves and others, shall infer the crime and pains of treason. Sure we have made no such acts against them in relation to their owning themselves still obliged to Episcopacy or the declaration abjuring the Covenant, and asserting passive obedience, which if we should have done, it had been but according to their own pattern. *Act 6.* Declaring the usual procedure of fining husbands for their wives withdrawing from the Church, to have been legal. *Act 7.* Making the concealing of any supply giving to such as are forfeited

(nearest relations not excepted) treason. *Act 8.* That all, who shall hereafter preach at house or field Conventicles, and all hearers at field conventicles shall be punished by death and confiscation. Surely we have made no such laws against hearing the Curates, nor against their preaching. *Act 13.* Re-enjoining and farther extending the imposition of the test *Act 17.* Ratifying all that the Council, Justiciary, or those commissioned by them, had done in banishing, imprisoning, and fining such as refused to take the oath of allegiance (which because it included the supremacy many did scruple) and further ordaining all to take the said oath when required. *Act 24.* Ratifying the opinion of the Lords of the Council and Session, that it was treason to refuse the oath of abjuration, and confirming all the illegality of procedure thereupon.—Surely there is no such penalty inflicted now on those who refuse to abjure King James: *Act 24.* Statuting that all masters, heritors, liferentors, &c. shall insert in all leases to their tenants an express clause, obliging the tenant for his wife and family to conformity under exhortant penalty. Pray, gentlemen, was this persecution or not? Was ever the Church of Rome more rigid against Protestants, or can you say that we have made any such law against you? *Act 25.* Ratifying a proclamation against those called Cameronians, ordering them to be pursued, certifying that whosoever neglected to give in information against, or to pursue them, should be punished as equally guilty; and forbidding any masters of ships to carry off any passengers without bringing them first before a magistrate.—Now what would the Episcopalians say, if their Jacobites were so used? Or can they have the impudence to say, that the

modest laws, and superficial execution of these laws against that crew amount to any thing like a persecution? Or would they have us believe that the party, most of which are visibly debauched, do not rather disown their present Majesties from faction than principle; and consequently, that they do not deserve a severer treatment on that account.

After this they required every body to give their opinion of the government, those of the meanest stations not excepted; and proceeded with the utmost severity against such as could not give them satisfying answers.—Many thinking that his accession to the Crown without taking the coronation oath to preserve their religion and liberties, according to *Act 8. Parl. 1. of King James the Sixth* and other laws unrepealed, to be very questionable. Sure I am the Jacobites have no such cogent argument for them; and yet the Episcopal party would think it hard that their brethren should be so dealt with.

The Earl of Argyle being condemned for explaining the self-contradictory test above mentioned, and having concurred with other gentlemen to give a diversion to the then curant tyranny brought upon the nation by the Prelatists, wherein he unhappily miscarried, not only he himself was executed, but many of his vassals in the Highlands cruelly put to death by the Marquis of Athol, who had, and put in execution the bloodiest orders that men could receive or obey: And then the army was employed to search out the mountain-men—~~or~~ Cameronians, which they did with utmost diligence, their leaders being ambitious who should destroy most. Now the gentlemen cannot be so impudent, as to say, That the Presbyterian Council

of Scotland took such methods against those concerned in the several late Rebellions ; nay, it has been too evident, that the lenity of the government has made the party insolent ; and by the interest of the high flown Prelatical party in England, who have but too visible an inclination to that faction ; not only those who have been in rebellion, but such as betrayed his Majesty's forces, are protected from justice.

King James at last, for ends best known to himself, having granted liberty of conscience in England, it was a long time ere the malice of the Prelatists would let him do the same in Scotland ; and when granted, it was not without clogs,—and altogether exclusive of the Cameronians, who were still exposed to the former severities. The stile of the proclamation, granting it was so despotical and tyrannical, asserting an absolute power to casse and annul all laws, that it would have turned the stomachs of any, but the Scots Prelatists, to have published it ; but the same being according to the authority they had given him, they made no protestation against it, though thereby he gave a very ample liberty to the Papists, contrary to the standing laws, and reflected on the reformation. The Presbyterians having neither ability, nor any share in the government, were incapable of remonstrating ; and contented themselves to thank him for their own liberty, without giving any countenance to his arbitrary power ; which seeing they refered him to the Confession of Faith, as the standard of their loyalty, their malicious enemies have no reason to alledge against them ; for we always owned the King to have a share of the legislative power, and therefore might thank him for his pretended goodwill. But it was not long ere he discovered his ap-

prehensions of our declaring against his proceedings: For on the news of the Prince of Orange's undertaking, he ordered the West, where our friends are most numerous, to be totally disarmed; wherein the Papists and Prelatists were so exact, that they imposed oaths upon the people, whether they had any other arms than what were found; and so cordial were the bishops, the mouth and soul of the party for popery and tyranny, which by their means principally was brought to the very birth, that they vomited out a scurrilous address against the Prince, and promised their adherence to King James, as is yet to be seen in the Gazette. And it could not chuse but be comical enough to spectators to see passive obedience armed against their king in the one nation, and declaring so huffishly for him in the other. *Conveniet nulli qui secum diffidet.* But notwithstanding all their brags, they proved but very feeble champions for the cause, and vanished like smoke before the wind on the appearance of the poor persecuted Presbyterians against them, which is a demonstration sufficient, if there were no other, how low the interest of that party is among the people of Scotland, whatever their pretences are to the contrary. If Episcopacy had been so rooted in that nation, as they falsely pretend it is, no man of sense can suppose but that their party would have made greater efforts for its preservation than they have done, considering that the Viscount of Dundee declared for it, and that long after his death the rebellion continued, till in a manner it died of itself for want of feul, with which the Episcopalians, if they had been able to cope with the Presbyterian interest, would certainly have supplied it.

I know that the ordinary plea of the party is, that their friends absented from the present Par-

liament, which gave the Presbyterians opportunity to settle their government ; but the answer is easy. — We know very well that the party endeavoured as they always did *per fas and nefas* to have their own faction chosen, both for shires and burroughs ; wherein it appears by the sequel that they miscarried, as they would always have done if elections might have been free ; and for such as absented, though their presence would not have been able to have cast the ballance, it is very well known they stayed away, because of their disaffection to their present Majesties ; and indeed all their reflections upon the Parliament that settled Presbytery, and which at the same time fixed the Crown on their Majesties heads, is levelled ; though they would not have you think so against the civil government : For it must needs be concluded that their title to the Crown is very weak, if asserted by no better authority than that of a Parliament, which does not truly represent the Nation, especially that Parliament being so dishonest (as the Episcopalians would have you believe) to assert a downright falsehood, which must needs appear against them by records ; if it were false that the Reformation of Scotland was carried-on by Presbyters ; and yet a truer proposition cannot be advanced, as appears by our history : But herein our Prelatists shew their cunning ; it would be too bare-faced to oppose the civil government *in Terminis*, but to wound it through the sides of Presbytry, therein they are sure to have the concurrence of the high-flown Church of England men, who are either so weak or wicked as to go along with that party but too much.

Having given this summary account of their sanguinary laws, it remains to give some instances of their exceeding those laws by a barbarous execu-

tion, which though not half, yet the reader may thence judge of the rest, *Ex ungue Leonem*.

Since *anno* 1678, vast sums were by military executions exacted in the western shires of which we have not the particular account, but from the poorer sort; we can instruct that 24,000*l.* sterling hath been levied, and in the first place shall give a list of the Officers of Forces, who were the instruments of this oppression; and if the Prelatists should say that they are not to be charged with what the soldiers did,—we answer, that the soldiers were raised and sent against us by the instigation of the Curates and Bishops. And we shall also give a list of noblemen, gentlemen, and magistrates of their communion, who did every whit as inhumanly plunder the country people because of their non-conformity as the soldiers did.

---

#### OFFICERS OF THE FORCES.

Colonel Douglas, afterward Lieutenant-General, who we hope died penitent, having expressed trouble of conscience to Mr Carstares on his death-bed for his persecution. Lieut.-General Drummond: The Earl of Lithgow: The Earl of Airly: The Lord Belcarras: besides the robberies committed in Fife: Graham of Claveshouse, afterward Viscount of Dundee, his brother and subaltern officers. Col. Buchan; Major Cockburn; Major White; Major Balfour; Capt. Strauchan; Capt. Inglis; Capt. Douglas; Capt. Dalzel; Capt. Bruce; Capt. Meldrum, besides the vast sums which he exacted in the counties of Mers and Tiviotdale and Tweeddale, with the Lairs of Haying Graydon Ker, Blindlee, *Possa* and the Earl of Hume, who to his Lordship's honour be it spoken, would take sixpence for a fine,

from the meanest girl in the county, and the crutches from the cripples who had crept to meetings for charity, till they redeemed them. Lieutenant Winram, Lieut. Barns, Lieut. John Livingston, Lieut. Lauder, Duncan Graham, and the Laird of Bonshaw a high-way man, and afterward an officer.

---

A List of Noblemen, Gentlemen, and Magistrates who plundered the Western People for their Non-conformity.

THE Earl of Glencairn, Lord Semple, a Papist, a special apostle to make converts to a Protestant Church; the Earl of Dumfries; the Duke of Queensbury and his sons; the Lord Annandale. Gentlemen, Sommervail, Sheriff-deputy of Clidsdale; the Laird of Hallyard, Lachop, and Bonnitoun; Alexander Hume of Eagleshome; Mr Ezekiel Montgomery; Crawford of Ardmillan; Crichton, Sheriff-depute of Air; Mr William Crawford; Montgomery of Bozland; *Droyche, Ogiloy*, Lairds of Lag and Elie; Lidderdale; Canon; Alison, Chamberlain to the Duke of Queensbury, who, on his death-bed said he had damned his soul for the Duke his master; George Charters, another of the Duke's factors, who bragg'd that he had made twenty-six journeys in one year in pursuit of the Whiggs; Douglas of Stenhouse; Laird of Closeburn; Sir Robert Dalzel; Sir Robert Lawrie; Sir Patrick Maxwell of Spruigkell; the Lard of Westerhall, Powdeen, Castlemilk, Ramaskells, and Heybeiths. Magistrates, besides some under Sheriffs already named, Provost Johnson, Provost Barns; Bailiff John Anderson; Bailiff Yule; Bailiff Graham; Bailiff Sterling, all of Glasgow. Now these gentlemen being persecutors only in four or five counties, how much greater must the

number needs be in the nation, and what credit can accrue hence to the Prelatical Church, to have so many employed as task masters to force people to her communion. Pray, let them name us any now employed by us, to fine and plunder them, to join in ours.

---

A List of those Murdered in Cold Blood, without Trial, Conviction, or any colour of Law.

ONE Finlay shot at Belmoynock, by General Dalziel's orders, because he could not discover who was in arms at Pentland, Anno 1666; James Davie, in Bathgate parish, and several others at divers times, shot, as hearing sermons in the fields, before the insurrection at Bothwell-bridge. Henry Hall of Haughhead, murdered at the Queensferry, by Thomas George Waiter, after several wounds from Middleton, Governor of Blackness. William Graham, in Galloway, shot by Graham of Claverhouse's order, who, together with the Earl of Dumbarton, and Lieut.-General Douglas, caused to hang Peter Gillis, John Bryce, Thomas Young, William Fiddison, and John Binning, without trial or sentence, suffering them neither to have bible nor time to pray, at Mauchlin, Anno 1685. The said Graham of Claverhouse shot Robert Stuart, John Grier, Robert Ferguson, and another, at the river Dee, in Galloway, Dec. 1684, and by his order they were again raised out of their graves. May 1685, he shot John Brown of Priesthill, in the parish of Moorkirk, in the shire of Air, as at his work before his own door, in presence of his wife. He also ordered his troop to kill Matthew Mackelwrath without examination, in the parish of Camenel, in Carrick, Anno 1685. Colonel James Douglas, and

Lieutenant Livingston with a party, surprized five men in a cave at Ingleston, in the parish of Glencairn, to wit, John Gibson, Robert Grierson, Robert Mitchell, James Bennock, and John Edgar, who were all brought out, and shot dead, without giving them time to pray; this was also Anno 1685. He likewise caused shoot John Hunter, for no other cause but running out from the house at Corehead. The same Colonel, Lieut. Livingston, and Coronet Dundasse, surprized and shot six men at prayer, at the Calduns, in the parish of Minnigaff, viz. James Dun, Robert Dun, Andrew Mackliale, Thomas Stevenson, John MacIude, and John Stevenson, in January 1685. He caused also take Adam Macquhan out of his bed, sick of a fever, carried him to Newtown of Galloway, and next day shot him dead. He caused also to be shot Thomas Richard, an old man of seventy years, as he was praying at Cumnock, in Kyle. The said Col., together with the Laird of Lag, and Capt. Winram, did illegally condemn, and inhumanly drown Margaret Lauchlan, upwards of sixty years old, and Margaret Wilson about twenty, at Wigton, fastening them to stakes within the sea-mark; all this in 1685. Capt. Douglas finding one Meuse a taylor, merely because he had some pieces of lead belonging to his trade, shot him without further trial betwixt Fleet and Dee in Galloway; the said Captain and his men shot one Auchinleck, a deaf man, for not answering them through defect of hearing, near Carlingwark, Anno 1685. Sir Robert Dalzel and Lieut. Straten, shot Daniel MacMichel at Dalveen, in the parish of Durisdeer, in Nithsdale, Jan. 1685. The same men killed William Adam, hiding himself in a bush at the Wallwood in Kyle, Feb. 1685.

Bruce, captain of dragoons, took one James Kirke, carried him to Dumfries, where he kept him prisoner one night, and next day brought him out and shot him without any further process; and the poor man desiring a little time to make his peace with God, this Episcopal missionary, the Captain, answered oftener than once, *Devil a peace ye get more made up*; correspondent to the worthy saying of the D. of Queensbury, one of the great patrons of the Prelatical clergy now, who answered one that came to beg a reprieve for some that were thus precipitantly condemned, that *They should have no more time to prepare for Heaven, Hell was good enough for them*. Craick of Steuarton hindred some gentlewomen that attempted to beg his life; and Sir Robert Dalzel's second son was one of them that shot him, and that without command; this was June 1685. This same captain surprized and shot John Wallace, one Edgar, and another in the field, in the parish of Kirpatrick in Galloway, Feb. 1685. He also caused Thomas Machaffy, sick of a fever, to be taken out of his bed, and shot instantly, in the parish of Straiton, in Carrick, January 1686. Coronet Dundasse, caused shoot John Semple, essaying to escape out of a window, in the parish of Delly, anno 1685. He also shot Edward Macken, without any trial, merely because he had a flint about him, February 1685. Lieutenant-General Drummond commanded John Murchy and Daniel Mackilwreek to be immediately shot, after they were taken near Camonel, in Carrick, anno 1685; and at the sametime his soldiers shot Alexander Linn. Captain Inglis, a profane ruffian, one of the first of the Episcopal missionaries, with his dragoons, killed James Smith, at the Burn of Ann, in Kyle, 1684. His son killed

one John Smith, in Cunningham, in 1685; as also one James White, striking off his head with an ax, brought it to New-mills, and played at the foot-ball with it, *anno* 1685. He killed also one John Barrie, in Evandale, with his pass in his hand, April 1685. Major Balfour, Captain Maitland, and their party, shot Robert Tam, John Urie, and Thomas Cook, at Pomadee, near Glasgow, as about their work, May 1685. Col. Buchan, and the Laird of Lee, shot John Smith, in the parish of Lesmahagow, February 1685. Lieutenant Lander shot to death William Shillflaw, at the Wood-head, in the Water of Ayr, *anno* 1685. Lieutenant Nisbit and his party shot to death John Ferguson, George Whiteburn, and Patrick Gemmil, in the parish of Fennick, in 1685. Lieutenant Murray shot one John Brown, after quarters given at Blackwood, in Clidsdale, March 1685. Lieutenant Crichton did the like to David Steel, in the parish of Lesmahagow, Dec. 1686. The Laird of Steenhouse, Sir Robert Laurie of Maxwelltown, and Craick of Stewarton urged Coronet Baily's party of dragoons, to shoot William Smith of Hill, and refused to let him be buried in the Church-yard. Sir James Johnston of Westerhall urged Claverhouse's troops to shoot Andrew Hislop, in so much that Claverhouse said, *His blood should be on Sir James's head*, May 1685. Sir Robert Grierson of Lag, with part of Claverhouse's and Strachan's men, surprised John Bell of Whiteside, David Haliday of Mayfield, Andrew Maccra-beit, James Crabeit, James Clement, and Robert Lennox of Irlinton, and barbarously killed them after quarters, without allowing them time to pray; which when John Bell of Whiteside begged, Sir Robert answered, *What devil have you been doing, have you not prayed enough these many years in the hills?*

and so shot him presently in the parish of Tongland in Galloway, February 1685. The said Laird of Lag did also hang Alexander Mellaby and John Gordon, at the Miltown of Air, without any trial, and caused them afterward to be hung on a tree, at the kirk of Iron Gray, where he left them hanging. He also pursued another, David Haliday and George Short, apprehended and shot them in the night, in the parish of Wynhame, in Galloway, *anno* 1685. The laird of Culyan, with a troop of horse, killed William Mackergur, at Blairquhan-mill, *anno* 1685; and Gilbert Macadam, in the parish of Kirkmichel, July 1685. A party of Highlanders killed Joseph Wilson, David Dun, Simeon Paterson, and two more, near the water of Kill, *anno* 1685. About that time another party of Highlandmen killed Robert Lockhart, and Gabriel Thompson; and a little after William Paterson was shot at Strevin, and John Mac-lorgan shot at Drummellian's house in the night, not known by whom. And in June 1688, John Reid shot George Wood, a boy of sixteen years old, without asking one question at him.

The number of those murdered thus, as above-said, without any legal process, is Seventy-eight.

The chief contrivers and authors of these cruelties, were they that enacted and subscribed the edicts for them in council, principally the Earl of Perth, then Lord Chancellor; the Duke of Queensbury, Marquis of Athol, and Viscount of Tarbett. So that it was not the effects of a sudden military fury, but deliberately contrived by the Prelatists who sat at the helm of the government, and such a kind of procedure as I believe cannot be paralleled, and fitter for Turks than Christians; but it seems they had a mind to comply with the worthy design

above-mentioned, to turn all this side of Forth into a hunting-field: This was the ready way to it, to empower soldiers to murder men, without bringing them to a legal trial.

Now the impudence of the party, though superlative beyond expression, cannot charge the Presbyterian Parliament or Council of Scotland, with such acts against them; though Sir George Mackenzie would have justified their so doing; by his (posthumous piece), seeing every body must grant that passive obedience, the darling principle of the Prelatists, must needs have more influence to make them rebel against this government, than the Covenant could have to make Presbyterians rebel against the former: Nor indeed could ever envy itself fix any such thing upon the Covenant, seeing they are bound thereby to maintain the King's just power and greatness in express words, as much as they are bound to maintain Presbytery. And in conscience of this oath, it is known that the Presbyterians refused to abjure Charles Stuart, and the House of Lords in Oliver's time; when the Prelatists who pretended to be the greatest loyalists, afterward swallowed the abjuration without scruple; for to speak the truth of that party, the generality of them will always be for what is uppermost. But further, it is evident that passive obedience must needs make all its disciples look on their present Majesties as usurpers, and consequently be a perpetual source of rebellion, as the nation does but too sadly experience from the malign influence which the Non-jurant Prelates and clergy have had, and still have, both on rebellious practices within, invasions from without, and the obstructions which his Majesty's affairs meet with by the necessity he is under, of employing so many

of their unfaithful gang, both in places of power and trust, whilst he cannot be allowed the service of so many of his dissenting Protestant subjects in England, as the Queen Dowager was allowed Papists. So that if the nations should think it meet to take the same methods for maintaining a lawful government, as the late reigns did to uphold their tyranny, it is but turning the tables, and from real and true causes make such laws, and put them in execution against the passive obedience-men, as Sir George Mackenzie defends from false and imaginary causes, when made against the Presbyterians; and surely they cannot for shame deny the conclusion of their own premises, and then we shall see whether the knavish Prelatist who got Sir George to rob one that had given three guineas for a stolen copy, under a pretence that he would not have it published, and yet printed it himself, after Sir George's death, have done his party any good service.

---

The number of Gentlemen forfeited, fined, confined, and imprisoned, during the reign of our Scots Prelacy; the number of such as have been forced to a voluntary exile, imprisoned or contracted death in prison; or the sums extracted from prisoners by jailors, we cannot give any certain account of; but the following summary we can instruct.

Ministers turned out for non-conformity 300

MINISTERS BANISHED.

*Banished and sold for Slaves since 1678.*

Imprimis, anno 1678, to Virginia, whereof three or four were ministers, but by the providence of God were set at liberty near London, 69

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| <i>Anno</i> 1679, Of the prisoners taken at Bothwell, whereof 200 were drowned, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 250       |
| Afterward carried to Flanders, and sold for soldiers, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 7         |
| Then carried away by Robert Malock, . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 14        |
| By Walter Gibson, late Provost of Glasgow, to Carolina, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 30        |
| Sent to Jamaica in the time of Queensbury's Parliament, whereof sixty died by the way, by reason of their crowd and bad provision, and the hardships they had suffered in Dunnoter Castle, where-above eighty were shut up in a vault, being not only straitened for want of provisions, which they could not have but at excessive rates; but to all their other miseries, were forced to endure the stink of their own excrements, having no convenience allowed them for the ease of nature, though shut up so many together, and those too of both sexes. So void of all modesty and humanity were our Episcopal persecutors, . . . | 200       |
| That same year carried to New Jersey, . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 100       |
| That same year to Barbadoes, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 13        |
| <i>Anno</i> 1687, After the toleration, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 26        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | <hr/> 700 |
| Slain in skirmishes about, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 400       |
| Executed by colour of law, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 140       |
| Murdered without any colour of law, 70                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | <hr/> 610 |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | <hr/>     |
| In all, . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 1310      |

Whereof lost their lives 810; and yet the faction would persuade the world that we suffered no per-

secution :—All the plea they have is, that we rose several times actually in rebellion, but I hope the reader is by this time satisfied, how these rebellions, if they will call them so, were forced and sought by the government on purpose to get an opportunity for weakening the Protestant interest : And except men renounce all sense of humanity they must allow self-defence to be a natural principle. And though I shall not take upon me to vindicate the prudence of those insurrections ; yet any body may see there is a great difference betwixt them and the Episcopal rebellions, viz., the former did not attack the government, but were brought under a necessity of defending themselves ; whereas the Episcopalians have in this rebellion been the first aggressors. 2. It was very well known that they did no harm to the country, whereas the Episcopalians did plunder, burn, and murder. 3. That the piety of those poor people was so evident as to convince the enemies themselves many times, whereas our Episcopal rebels are the very debauchees of the nation, joined with French and Irish popish out-throats and Highland robbers, evidently designing the subversion of liberty and religion. 4. This may be added, that the Episcopal party themselves in England, and many of their communion in Scotland, did actually concur to the dethroning of the late King, though they had not suffered the hundredth part of our oppression ; and therein they have justified our former opposition, and condemned themselves. I know nothing can be replied by our Prelatists for excuse of their Jacobites, but K. James's supposed right, which they pretended to maintain ; and that therefore they have authority on their side. But we can easily reply that they can be no good friends to the

government who allow this excuse. And in the mean time it might be expected, that men who call themselves Protestants should not be active in destroying their own religion, which he has declared himself so much an enemy to, but might very well satisfy their consciences in being passive and not concurring with his enemies. And last of all we reply, that the Episcopalians themselves condemn the persecution of France and Austria, which hath sometimes occasioned war betwixt the Protestants and their lawful princes, and not the Protestants for standing on their self-defence: So that 'tis only partiality that makes them condemn that in us, to which they forced us merely by oppression and persecution for conscience sake. It being sufficiently known that we suffered severely before ever they could charge us with any such thing; and if their patrons, who pretend to own the present government, had any thing of modesty or ingenuity they would give them no thanks for this objection, seeing it condemns themselves, who took up arms against King James, while his title was still owned; and that there was no opposite sovereign to justify their proceedings against him: And therefore we wonder how any of that kind of men, to excuse the Prelatical persecution of Scotland, can have the impudence to charge the Presbyterians with rebellion, seeing they themselves have concurred with them at last; nay, rather conducted them in dethroning their sovereign. So that its plain, *Non amaverunt regem quia regem, sed quia suum*; They are only loyal while the King is on their side.—The only subterfuge they can have now left, is to alledge that they had reason to do so, and we not; which will issue in canvassing the merits of the cause, and that we will never decline, but fairly promise to yield, if

they can evidence the 40th part of that oppression from their dethroned prince that we have groaned under, and here exhibited to view.

Having given you an account of their laws, and instances exceeding the severity of those laws, it will not be unacceptable to the reader to give a short account of what they called their legal procedure by their courts of justice ; that the world may see those Christian and discreet methods which they pretend to have used towards dissenters.

1. They would accuse whom they pleased, and charge them with what they thought fit ; and if the accused person did not appear upon their summary citation, though perhaps they could not possibly do it, then his name was enrolled, and, if ever taken, they were look'd upon as convicted. 2. They used to imprison men for many years without giving them any account why, as Captain Dundass and others ; and sometimes sentenced to banishment without calling the accused party before them, though in custody, or giving them a copy of the sentence ; and thus they served the student, who was the chief contriver of burning the Pope in Effigie, *Anno* 1680. 3. They took up men as beholding executions, without any accusation, and would proceed to utmost severity with them if they did not give satisfying answers to their questions : nay, the barbarity of the faction was so great, that when James Skeen and Porter with another were executed, the executioner turned some of them over without giving them time to pray ; which one of the Episcopal clergy being present and saying only, *Lord save us, will ye not give the poor man time to pray !* The Town-Major caned him, and asked if he was turned fanatic too. 4. They would send their missionaries through prisons, city and country to examine persons and

families on such questions, as what they thought of the insurrection at Bothwell-bridge, the King's authority, or the Archbishop's murder, and whether they answered or not, they were in danger of their lives. 5. If persons seized by chance without any accusation had been brought before them, the council would take the same methods to insnare them; and if they answered all their questions so as to come off without hazard, then they would entrap them by tendering the test or oath of supremacy, which if they could not take, they were continued in prison: Or if that would not do, then they would examine them upon the oath *super inquirendis*, and ask them so many cross questions, that it was an hundred to one but they caught them in some of them, and perhaps in a contradiction; after all, they would oblige them to sign their answers with their own hand, and thence raise an indictment against them; and neither would they keep to the things charged upon them in the indictment, but examine upon other things not contained in the same. 6. They would suborn witnesses against prisoners, as in the case of Sir Hugh and Sir George Campbel above-said; or send spies to converse with prisoners, as being persons in the same circumstances, to gather something from them to make use of in judgment against them; and were so malicious as to mix persons, who were really guilty of obnoxious principles concerning the government, to bring others who were not, into the same snare, that they might have occasion against them. And thus they treated the above-mentioned student, whom they could not reach by their laws, for his concurrence in the Pope burning, by putting in a wild Cameronian with him, contrary to their own order for making the said student a close prisoner,

as thinking thereby to insnare the poor youth by those principles, which because but young, and of the injury done him, they judged he would readily embrace from the other who was superior to him in years and experience; but God disappointed them, and he proved an instrument to bring his fellow-prisoner and another from those opinions, by which their lives were saved. 7. They would admit of no time for advice, nor any legal defence for a delay; and would extort by threatenings of torture peoples thoughts of things or extrajudicial confessions of matters wherewith they were charged; and upon their expressing of their thoughts proceed to hang them or other censure; and thus they hanged James Skeen, and imprisoned and banished the student above-mentioned; Sir George Mackenzie having by flattery and threats extorted an extrajudicial confession from him. 8. When the matter came to the cognizance of a jury, they used to pack them for the purpose, threatening them with an assize of error, if they brought not the accused in guilty: by which the jurors run the same hazard with the person indicted. And for the most part the King's Advocate would command the jury, before they went from the bar, to find the accused person guilty. 9. They would sometimes pass sentence twice on the same person, for the same alledged crimes; particularly they sentenced some to have their ears cut off, and afterwards condemned them to death. So that tho' it may be justly a query, whether the Scots Prelatical inquisition or the Spanish inquisition was the most arbitrary? Yet it can be no query, whether our Scots Episcopalians be not infamous liars, in denying a persecution which so great a part of the nation felt, and all can witness.

## PART II.

Having made good the charge against our Prelatical adversaries, viz. that they have an inveterate malice against us, have form'd their malicious purposes into sanguinary laws, and exceeded those very laws by a more bloody execution, I hope it will easily be granted that no accusation from that party ought to be sustained as valid.

However, lest people should think that what they have lately writ, in their scurrilous pamphlet, entitled *The Scotch Presbyterian Eloquence*, cannot be otherwise answered, I shall take it briefly to task, and evidence,—

I. That the author contradicts himself in divers places, and therefore can deserve no credit.

II. That he falsifies the propositions of the Presbyterian books which he cites, and what name such a man deserves I leave himself to judge.

III. That by his own argument, he hath not the genius of Christ, which is his own phrase; and consequently his evidence ought not to pass for current against Christians.

IV. That he is no friend to the present government in his pamphlet, and therefore it needs not be a query what treatment author, licenser and publisher ought to have in justice.

V. That the Presbyterians can give him true instances for his false ones, which may justly render many of the Scots Episcopal clergy ridiculous and abominable.

But ere I come to these particulars, it's fit to take notice of our author's name, his dedication and design.

As for his name, I confess myself no good anagrammatist, but I think such men have leave to add and diminish some letters for the better compassing

their design. Then, seeing our author subscribes *Jacob Curate*, I will be very generous to him, shall diminish nothing, but by the law of anagrams change one letter, and transpose two, and so I find his name to be a *Jacobite Cur*. I hope the faction will think themselves obliged to me for the designation, seeing curs are a race of animals more despised than dreaded, and mankind do not use to resent their gnarrings, any other ways than by a kick o' th' brich, except it be, that now and then some who are more cursed than others, are honoured with a rope; and to this generous principle whatever our Jacobites think on't, they are not a little indebted.

But to our author,—He was resolved, that if you would not know him by his name, you should by his barking, and the first that ever he snarles at, is the Earl of Crawford, a person, for the honour of his descent, equal almost to any in the kingdom, for his integrity superior to most, and for his parts not inferior to many; being also honoured to represent their Majesties a considerable time in council, and to be president of that Parliament which settled the Crown on their head, and witnessed so much zeal against both Jacobite Bishops and Curates, who opposed their accession to the throne. Now I would fain know of our author, whether those reflections on the Earl's parts, and representing him as a person so meanly qualified, be not an impeachment both of their Majesties and Parliaments wisdom, to whom this noble Lord was so acceptable; and whether this be not as unmannerly a carriage in the Prelatists to those in authority, as he falsely charges the Presbyterians with. But the best on't is, they are so well known, that its no discredit for any man to be reflected on by them: and all honest men who ever had any converse with this worthy person, do

as much admire as they can valifie him. And particularly the great Mr Boyle, whom all men own to have been a competent judge, did speak as largely in this Lord's commendation, as ever he did of any Scots man.

But amongst the crimes of the first rank, which this *Rabshakeh* charges upon his Lordship, diligent hearing, writing of sermons, and converse with ministers, are the chief, as may be seen by his dedication. To be ingenious with our author, I must confess, that herein we cannot recriminate upon his party, for in truth I never knew nor heard of any of them tainted with those vices. Which was so evident when the Prelatical Church was triumphant, that those dreadful crimes, together with the more frightful ones of praying and not swearing, were the plague-sores peculiar to the Presbyterians: and the commendable form of prayer now used by the Scots Prelatists and Jacobites, which the pious hectors and ruffians have so religiously learn'd, as may appear by the so much applauded and repeated litany of *Damn ye and sink ye*, were such infallible marks of honesty to the Prelatical Apostles, when in pursuit of the Presbyterians, that if they had apprehended any of their own communion instead of such, as soon as ever they were satisfied that they could pronounce that lovely *Shibboleth*, they were certainly dismissed, with the character of an honest man, and no fanatick. So that you see, it is natural to the party to abhor such practices as they reproach this noble Lord with: But without rallery, seeing the libeller upbraids his Lordship with his duty in the front, it's no wonder that he fall upon him with lies and slanders in the rear; for which the villains can have no adequate reward, but at a cart's arse by the hand of the hangman. And as for the

unmanly reflections on the smallness of his Lordship's estate: It may easily be answered, that he hath neither spent it by drunkenness nor whoredom, after the common Prelatical manner; and if he had according to their method in the late reign, been so dishonest as to get protections to avoid paying the debt which he never contracted, or had he, like some of their chief patrons, raised himself on the ruins of others, his estate might have been suitable to his quality; but seeing his Lordship has had the honesty to straiten himself, till the debts of his predecessors be paid, the lowness of his fortune is his highest commendation, and an evidence of such morality as never Prelatist in Scotland was guilty of.

Well, the faction must needs also vent their spite against my Lord Melvil, being resolved to brand all such as fools, who will not go along with themselves, and be knaves, which is the softest epithet that any enemy to this present government can deserve; and certainly they must be its enemies, when they revile a person whom their Majesties thought worthy to represent them in Parliament, as they did my Lord Melvil, whose piety, gravity, integrity, and other qualifications, are sufficient to recommend him: and seeing princes look upon themselves as affronted in the persons of their ministers, we may very lawfully infer, that the reflection is principally intended against their Majesties, who cannot be supposed to be very wise, if they choose fools for their representatives. But what can particular persons expect, when they inveigh against the convention and Parliament that represent the whole; for the faction would have you believe, that they were not only *fools* but *knaves*, to alledge that Prelacy was an insupportable grievance to that nation, and contrary to the inclinations of the generality of the people,

when they impudently give them the lie in both : And in truth we must needs commend their *policy* tho' not their *honesty*, for if once they could get it believed that the parliament of Scotland had played the knave to God, in asserting a down-right falshood, in relation to the Church, it would soon be granted that they had played the knave to man, and asserted a down-right falshood in relation to the state ; and consequently they should have right to plead for the restitution of King James, as well as for the restitution of Prelacy ; seeing that same Parliament who voted that they were a grievance to the nation, voted that he had forfeited the Crown. And this will appear to be somewhat more than a mere speculation, if we do but consider that all the Scots Prelates were against the abdication ; and their General Dundee who declared for them, did at the same time declare against King William. Nor can it be rationally expected, that it should be otherwise ; for so long as the party look upon them to be *right reverend Fathers in God*, they will be sure to follow them, though it were to the Devil : And whether I be mistaken herein, let the interruption which his Majesties success hath met with by the rebellion of the prelatists in Scotland, the plots of many of the party in England and the present aversion of the Scots Episcopal Heritors to swear allegiance, testify. And thus I have already anticipated my design, to prove our author an enemy to the present government ; in prosecution of which, I shall add, that he says page 25, *The Presbyterians have been guilty of open rebellions under every reign since their entrance into Britain*. Then seeing they have been so far from rebelling against this reign, that they have been the only sticklers for it in Scotland, it would be a fairer deduction than most that are to be found

in his book, if I should charge him with looking upon this reign as no reign.

But to make good the first charge of the author's contradiction himself, *page 4*, he upbraids the Presbyterians, with saying, *that if they believe in Christ, they are certainly well*; and yet, *page 6*, he says, *that the Presbyterians gloried in lying, cheating, murdering and rebellion, as evidences of their salvation*: Very strange evidences I confess, and to which I am very well assured the Prelatical champions have a *much better right to lay claim*. But pray, Sir, not too fast: How is this reconcilable with their opinion, that if they believe in Christ, they are certainly well? Surely the Presbyterians do not think, that lying, cheating, murdering and rebellion are evidences of their believing in Christ; this might indeed be credited, if it had been changed on your fellow soldiers the Papists, or if you had published them to the world as your own evidences; for if your party hath not been superlatively and generally guilty of lying, cheating, murdering and rebellion, let the above-mentioned instances declare; but whether or not you look'd upon them as evidences of salvation, because they were for promoting your idol of Prelacy, I shall not determine, it being in itself a contradiction, to charge any party of Protestants with their opinion, that believing in Christ is the way to be saved, and at the same time to charge them with looking upon such gross immorality as evidences of salvation, seeing we all agree that an habitual morality is inseparable from true faith. But I suppose one of the grounds of his reflection is the lopping off of the Archbishop of St Andrews, which we would have him to know, that Presbyterians were so far from approving, that they refused the Sacrament to those concerned in it,

particularly at the Scots Congregation in Rotterdam: And as for his malicious insinuation, that the insurrection at Bothwell-bridge was made on purpose to defend those persons, is like the rest of his ingenuity; the contrary is apparent from other causes, which they had to take arms as above related, and also by their declaration, wherein they desire a redress of their grievances, and complain of the intollerable and illegal persecution they underwent, without the least notice taken of those men; nay, so far were they from it, that its known how Robert Hamilton the head of the Cameronian faction, and the Bishops executioner, did then drive a separate and distinct interest from the rest of the Presbyterians, were called by the distinguishing name of Cameronians; and the divisions fomented by them, occasioned the desertion of many, and the routing of those who staid behind.

But though the Presbyterians had been truly chargeable in general with that action, he might have held his peace, seeing the Prelatical council of Scotland caused hang five men in Magus Moor, where the bishop was cut off, to appease his Manes, though never one of them had seen a bishop; and their council and chancellor the Earl of Rothes, forswore themselves and the whole party as to Mr Mitchel, whom they hanged for shooting at the said bishop though he missed him. The said Earl of Rothes and the whole council having given him their oaths, upon his confession, and an act of assurance as to his life, which was produced at his trial, in which the Earl of Rothes and others, contrary to their own oaths and act, were evidence against him. Nay, on the very day of the bishops fall, some of their booted apostles shot a young gentleman named Aiton in-a cowardly manner, though he was neither

chargeable with that nor any thing else that could warrant them to kill him in law; and yet the Prelatical clergy were so far from denying communion to those common murderers (as we did to those that cut off the bishop) that they hugged and caressed them as the honestest men alive. And seeing all the execrable murders above-mentioned in the instances of their parties having exceeded their laws, were committed by the authority of the faction, we can justly charge murder upon their whole community, which they can never do upon ours; and there is also this remarkable difference betwixt the parties so treated, that Bishop Sharp was the principal person who occasioned the persecution of them that cut him off, besides many other bloody murders; whereas most of them who were murdered by the Prelatists were chargeable with no violence against any person or party.

So that our author will find he hath no occasion to brag of his slandering us with murder; but he was resolved to reproach us right or wrong: If he hath any other foundations for his reflection, he would do well to instance them, for he is known too well for any thing to be received on his own credit; but I suppose he is conscious to himself, that he can instance in nothing chargeable upon us in gross, which we could not defend either as justifiable in itself, or prove to be a malicious calumny; and therefore he keeps to generals, *Dolus latet in Universalibus*.

Page 44. Our author says, *The Presbyterian ministers are flocked after by a herd of the rabble*, and compares the multitudes that follow them to those that crowd after Jack Bowels in his drunken fits; and in the very next section tells us, that *people do generally forsake and abhor them, and none but a*

*few of the rabble frequent their best churches and preachers*; though it's evident to the world, that both the nobility and gentry in Parliament did espouse our cause, and not a few of both were all along sufferers with us, and are to be seen still in our churches, for which we desire to bless God; but if it had not been so, we should never have thought the worse of the interest, seeing Christ gave it as an evidence of his own appearance in the flesh, that to the poor the gospel was preached: And the Apostle declares, that "Not many wise, not many mighty, and not many noble are called." Nor is his scurrilous and false reflections of the foolishness and want of reason in their preaching the product of any better spirit than that which called Paul a babler, and his preaching foolishness, because he avoided vain philosophy, which our Prelatists have in their late pamphlets bragged to have been better preached by them than ever it was in Scotland. However, the Presbyterians will never decline an equal trial of their ministerial abilities with the Curates, and for their success upon the hearts and lives of their hearers they have thousands of witnesses, of which the Prelatists have few or none, both themselves and adherents being generally debauched.

But to our author again; he not only contradicts himself, but other champions of the party; for one of their pamphlets, which first appeared after the revolution and was also printed by the same printer, alledged that the rabble or the people, call them as you will, were the only friends the Presbyterians had; and this gentleman tells us they generally desert them. Pray, Sir, if it be so, what keeps them in? The nobility and gentry, you say, were yours a long time ago; and if the people be yours too,

then the Presbyterians can have no friends. Besides, its mighty strange, and really, Sir, a little paradoxical, that the prelatical party are so very strong in Scotland, and yet could make no greater efforts than they did for the conservation of their beloved prelacy. The Presbyterians are so little sensible of their strength, that you see not above 6 or 8000 of them, though they could have raised six times that number, were sufficient to guard the convention from all the Prelatists while they settled both church and state in opposition to their way, though they had two Kings to own them abroad, a general with an army in the field at home, and the greatest and best sort in the kingdom in their hand, which one would think were encouragement enough for the party to have appeared for their darling prelacy, if they had been confident enough in their own strength. What can be answered to this? surely not that they forbore out of respect to the Prince of Orange; for all their bishops solemnly addressed against him, and wish'd that King James had his neck to trample on. Dundee, their general and martyr, did actually rise in arms, and, as they constantly affirm, obtained the victory: They had friends in King William's army who betray'd it: The Church of England by their interest kept Presbytery for above twelve months unsettled. It cannot but be thought very strange then, that if the Episcopal party be so strong, that they could not with all these advantages make their party good against the Presbyterians, who, as they say, had none to own them but the rabble, and that they too generally desert them;—but, however, that Presbytery is established they cannot deny.

But to cut the throat of this objection once for all, that the Episcopacy is more popular in Scot-

land than Presbytery, the falsehood of it will appear from this: 1. That at every revolution of the state, when the representatives of the people came to make a claim of right, Presbytery was the government which they demanded, witness the settlement of Presbytery as the first government after the reformation, when the people shook off Queen Mary for her tyranny. The re-settlement of it in Charles the First's time, when he and his people fell out about liberty and property; and the reviving of it now again when James the Seventh abdicated: So that to any unprejudiced person, this must needs be a demonstration that Presbytery is more popular in Scotland than Prelacy.

2. Another evidence is this, That there have been many popular insurrections against Prelacy, but never one against Presbytery in Scotland; for the late rebellion can by no means be called popular, seeing very few others but the Highlanders concurred in it; and all that know them are satisfied, that love to prey and not zeal to Prelacy was their greatest motive; and besides, King James's pretended right was their main plea; and as I have already hinted, the extinguishing of that rebellion, notwithstanding of their many encouragements, doth sufficiently evidence that it was not popular.

A third argument, that Prelacy was never popular in Scotland, is this, that it was always ushered in by fraud, and maintained by force. That it was ushered in by fraud appears thus: When the Earl of Morton being Regent in King James's minority, attempted to settle it, he durst not do it openly, but only brought in Titular Bishops, without any power of jurisdiction over Presbyters; nay, on the contrary, they were accountable to them: And his motives had nothing of religion in them, but

merely that he and others of the nobility might have the better covert for detaining the revenues of the bishopricks, while their titles were still lodged in other men that pretended to be Ecclesiasticks, that so the people might not so easily discern the sacrilege; and thereupon those Bishops were called in derision *Tulcans*, i.e. *A calf's skin stopped with straw to make the cow give her milk*. And by the way, we see how little those men believed the divine right of that jurisdiction and maintenance which the Prelates claim when they themselves held it from them. But the cheat being perceived, the Church and people prevailed to have those Bishops, though merely nominal, laid aside, and in a General Assembly the office of Prelates was condemned as unscriptural, and abjured by the King himself, and all estates afterward, under the name of *Hierarchy*. Then when King James took the administration into his own hand, it is very well known that he swore to maintain the doctrine and discipline as he found it; nor did he oppose it, till Papists and atheists got too much access to him, and drove at a design of re-establishing his mother as a sharer with him in the government; under pretence of which they intended no less than his destruction, though he was so blind that he could not see it. Nor was he brought to espouse the interest of Prelacy, till such time as he was made to conceive that it would the more easily advance him to the Crown of England; and that he was brought to such a neutrality, that he could send a cajoling letter to the Pope, give him the titles of blasphemy, and declare in Parliament that he would be content to meet Papists half-way, if they would lay aside their King-killing doctrine, &c. But notwithstanding of his inclination to prelacy, he was sensible that it

was so much against the humour of his people, that he swore and protested that he would not introduce either Popish or English prelacy; and those ministers, whom he had gain'd to his side, did the like, though both he and they forswore themselves, as appeared by the sequel. Then seeing that they durst not venture to bring in Episcopacy by head and shoulders, they first took occasion to quarrel with the faithfulest of the ministers for their freedom to reprove open sin both in court and courtier: And by this means having laid them aside, closeted other men that were less zealous, and brought them over by hopes of preferment: Then he took away the freedom of Assemblies, where he would be present himself, and threaten and brow-beat such as opposed his designs, whom he afterwards confined, imprisoned, and banished. And notwithstanding of all these preparatives, he durst not venture to bring in a barefac'd prelacy, but under pretence of taking care for the affairs of the church, got the Assembly to consent that some ecclesiastic delegates should on that account sit in Parliament and vote: and when that was granted, it was a long time ere he could get them allowed the name of Bishops; and yet longer ere they were invested with a power of jurisdiction, the Assemblies of the Church still keeping the said delegates in subjection and accountable to them. So that if Episcopacy had been so popular in Scotland, as our author alledges, he needed not have been at the trouble of all these precautions; nor indeed was he ever able to bring his Episcopacy to any firm settlement, though he was more capable of doing it after he came to England, and left no stone unturn'd to effectuate his designs: as, sending for the ablest and most zealous of the ministry, who opposed him, to

England; affronting them, or rather himself, before his English council; warding them in Bishop's houses that they might be brought over, and in the meantime depriving the Assemblies of the Church of Scotland of their privileges of meeting and jurisdiction, which they had by his own laws; sending down commissioners to the Assembly, as Sir David Murray of Scoon, who hector'd them, having orders to pull the ministers out of the pulpit if they did not suit his palate. And the same Sir David being then Lord Scoon and his Majesty's comptroller, on the 1st of April 1607, when Mr Henry Livingstone, chosen moderator of the Assembly at Perth, said on opening of the same, *Let us begin at God, and be humbled in the name of Christ.* The King's commissioner, striking on his breast with a great rage, cried out aloud, *The devil a Christ is here*; and threw the table upon him and the other ministers that were on their knees praying, brought in the soldiers of the guard, and called for the magistrates to carry all the ministers to prison, because the Assembly and Synod refused constant moderators; but so little popular was this Episcopacy, that the magistrates, tho' he was Major of the Town, refused to obey him; the people were enraged, followed the ministers when they came out of the church with tears, and were only restrain'd from a tumult by their authority. And in the afternoon, when the ministers met again, the comptroller shut them out by locking the church-doors, which the magistrates would have broke open, but the ministers forbid them, and sat down at the door on such forms and stools as the people brought them. And whether Prelacy or Presbytery was most popular in Scotland during Charles the First's time, the issue declared; and whether of them was in Charles the Second and James the Seventh's time,

let Charles the Second's writing to the Presbyters of Edinburgh after his return, that he would preserve the church-government as it was, his first Parliament's not reversing Presbytery immediately, but leaving the government of the church wholly at his disposal; his not overturning it till he had settled himself firm in England; the sanguinary laws and tyranny used to support Episcopacy; the retaining still mock-Presbyterys and Synods to please the people, and the last revolution testify. And whether of them be most popular in this reign, let the time taken to try it, the small appearance of the Prelatical party by protestation, petition, or arms; the continued silence and submission of the far greatest part of the people, now that prelacy is casheered, and the firmness of the Parliament of Scotland for it, notwithstanding of the king's indifference, and the church and court of England's zeal and endeavours to the contrary, witness.

But here I find it necessary to answer the cavil of our adversaries, that Presbytery was always introduced by rebellion and tumults.

*Ans.* 1. If it be so, then certainly it must be popular, else it could never have dismounted prelacy so often as it has done.

*Ans.* 2. If it be so, the Prelatists are as guilty as we; for it must needs be as lawful for us to rebel in favour of Presbytery, as for them to rebel in favour of bishops; and whether or not they did so against the late King James, let the so much insisted on grievance of sending the bishops to the tower bear witness. *Fam sumus ergo pares.* If it be objected, that the Scots Prelatists are not concern'd in what the Church of England did, I reply, that they are more concerned with them than we were with the Cameronians, whose actions they

charge us with : for the Scots prelacy owes its very being and subsistence to that of England, from whom they had their first Prelatical ordination ; and like a true mother, she is careful still to hug the remaining brood in her bosom, though some of them by their lampoons, like true vipers, have gnawed her own bowels, and most of them are ready on all occasions to take the present government by the throat.

*Ans. 3.* Their reflection is as much against Protestantism as Presbytery, for both were introduced one and the same way ; and therefore King James might well charge the Reformation with rebellion in his proclamation, when pretended Protestants themselves do it : but this is according to the genius of the party ; they had rather that Protestantism should lose than Presbytery gain.

*Ans. 4.* We deny that either the one or the other were introduced by rebellion : any that pursue the History of the Reformation, will find that we proceeded very orderly ; and tho' we had by the good hand of God a power greater than that of our persecutors, yet we petitioned for reformation in an orderly way, protesting that if the same was not granted, we could not be justly charged with any tumults or disorders which might ensue. And though its true the chief magistrate opposed it, yet the nobility and representatives of the kingdom carried it on, and settled it by Acts of Parliament, called by the said magistrate's authority, afterwards ; which is more than can be said almost for any reformation in Europe, except England. But if they mean that Presbytery has since that time been resettled by rebellion ; it is easy to answer, that it can be no rebellion in any man to defend his legal right ; and that we had the first legal possession

cannot be denied;—and that we were illegally deprived of the same, appears by Calderwood's history and others. For whatever Acts of Parliament were obtained for prelacy afterwards, could not be reckoned obliging to the nation, the said Parliament being in effect but so many pack'd clubs prepared for the design by illegal and arbitrary methods. So that both the means and instruments used to set up the hierarchy in Scotland were such as might justly occasion an abhorrence of it, and confirm people in their opinion, that it could be no ordinance of Christ, which was endeavoured to be set up in so disorderly a manner: nor was our Scots prelacy, more unhappy in the abstract than in the concrete; most of those who embraced it being ill men, even Spotswood, the archbishop and author of the history, being questioned by the General Assembly of the Church for going to mass in France, when he went over with the Duke of Lennox; but by the interest of the court they were hindered from proceeding to censure; and King James himself seemed sensible what kind of men his prelates were, when on a certain occasion he said, *Devil an honest man would be a Bishop*,—meaning in Scotland.

So that if we had no arguments from scripture against prelacy, the very way of its being obtruded upon us, with the instruments and means used to support it, were enough to make it odious to Scotland; especially seeing it never yet had footing there, but by the tyranny and perjury of princes, and was always accompanied with a deluge of profanity among the people.

Another downright untruth of our author's is, page 40, where he asserts, that *the Episcopal rulers and ministers used all Christian and discreet methods to gain dissenters*: By Christian and discreet me-

thods, must be meant those which Christ appointed towards weak or offending brethren, such as admonition, and other ecclesiastical procedure. Now we challenge him upon his credit, to evidence that ever any such offer was made to the Presbyterians. But if by Christian and discreet methods, he mean the sanguinary laws, and other practices above mentioned, we leave it to the judgment of any thinking man, whether they were discreet or Christian.

*Ibid.* He says, that *the Presbyterian ministers never suffered affliction, after having abdicated their Churches*, as he calls it; and yet it appears by the very acts of Parliament, that they were liable to death itself, if they exercised their ministry. And there is scarcely any body in Scotland of twelve years of age, who have not heard of the imprisonment, banishment, and execution of ministers, and yet he and his party have the impudence to cry out of the most grievous affliction in the world, merely because some disloyal and scandalous Curates are turn'd out of their cures; as appears by the journals of the Council, &c.

Another of his downright lies is, that *the Presbyterians have jostled out, and vilified the Lord's Prayer*; whereas their Confession of Faith doth positively say, that it is not only a rule of direction for prayer, but may be used as a form; and it is printed and taught, together with the commandments in all their catechisms to the children; which also refutes his malicious charge of their being ignorant of the same; but we suppose our authors to have been more conversant in romances than books of divinity: nor have we any great reason to be angry at their not having read our Confession of Faith, and catechisms, seeing they

give us ground to suspect, that they never read the Bible; for, if they had, we can scarcely suppose they would have upbraided the Presbyterians with speaking of Christ, as a gallant kissing and courting, when the very word kissing is so frequently used in the canticles, to denote the mutual love betwixt Christ and his Church. But as to the Lord's Prayer again, the only ground for this reflection is, because we do not usually repeat it after our prayers, for which it will appear we have reason enough, if it were but to claim our Christian liberty from a human imposition; there being no shadow of argument obliging us to use the very form of words, seeing the Evangelists themselves vary them, and much less to use it like a charm at beginning and ending of services, Baptisms, Burials, Marriages, Churching of Women, which is really a profaning of it. His other reflection of our having abolished the reading of the Scriptures in Churches is no less false, for every body knows that the Presbyterian ministers do read a portion of Scripture each Lord's Day, and then make an analysis or lecture on it, besides their sermons; which practice the Episcopalians abrogated. And whether this be not better than the bare reading of some chapters, let any body judge.

And here I cannot but take notice, that in his transport of rage against the Presbyterians, he reflects upon his own party, who did as really jumble out the liturgy as they, and never used it publicly; nay, it is very well known, that most of the Episcopal preachers themselves, did declare their aversion to the English liturgy on all occasions, till this late revolution that they made use of it in private conventicles, to ingratiate themselves with the Church of England; and because of a rupture

which the using or not using of it, created amongst themselves, were about to lay it down again, but that the agents of the party here advised the contrary, as most conducive to their interest. And his reflection upon our ministers, for wearing no distinguishing garb, is as much against their own parties former practice, who had no distinction till within these few years, when their approaches to Rome became more and more visible.

Another of his contradictions is, that *the Presbyterians do not mention the Apostles Creed in Baptism*;—and yet he owns, that they require the father to bring up the child in the belief of the Westminster Confession wherein the Apostles Creed is actually inserted, and always printed with it.

*Page 20.* Our author's malice has unhappily engaged him in a lie, which can be proved such by record: his words are, that *five Presbyterian preachers last year appointed themselves judges to purge two or three diocesses of the north*; whereas every body knows that they were appointed by the Assembly, and the Assembly, as appears by the act of Parliament, were impowered to give such a commission.

*Page 10.* His spite charges the Presbyterian ministers, as being called and constituted by the people, wherein I confess I do not understand his meaning: if, by calling and constitution, he mean the peoples calling and accepting them as their ministers, its what his own party practise in some places; and if he mean as he must do, seeing he intends a reflection, that the people make them ministers, or ordain them, which he avers in plain terms, *page 23*, then it is a notorious untruth, which the world may be satisfied in, if they do

but read what the Westminster Assembly have writ as to ordination, by the hands of the Presbytery, which is the same that *Timothy* had, 1 Tim. iv. 14; and the Presbyterians are known to have maintained this against both popular and prelatical ordination.

Page 11. He says, *We generally discountenance morality*; and yet, page 22, owns, *we oblige parents to bring up their children in the belief of the Westminster Confession*, which contains the best explication of the moral law extant in so small a volume; nor is there a more particular enumeration of duties required, and sins forbidden by the commandments, to be found any where than in the catechism bound up with that Confession, to which they are also obliged: so that none but such as our author who has sold himself to lie, could have vented such a groundless calumny; and we challenge him to produce any of his party in Scotland, who hath writ so much or so well on morality, as our Mr Durham on the Ten Commandments. Indeed the Presbyterians do say and believe, that there may be morality without religion, as was apparent by our author's best patterns of religion, the heathen moralists; but they never believed nor taught that morality could be separated from religion, or works from faith, no more than that heat and light can be separated from the sun; and if this libeller had but been at the pains to read over his catechism, which apparently he has forgot, he would find that we require new obedience, as well as faith, which we define to be a receiving of, as well as relying on Christ, though he falsely charges us to the contrary, according to his superabundant learning and ingenuity. Thus we have made it evident that he belies us in our principles, and we

call God, the nation, and their own consciences witnesses against them, as to the generality of our practices.

*Page 24.* The author says, that *it was the Cameronians only who suffered any thing*; and yet such is the disingenuity of those who would be called sober Presbyterians, that they cry out, that they suffered persecution. Pray, Sir, were these Cameronians that were robbed of all they had, and forced to the woods and mountains before the year 1666; or were the Marquis of Argile, Lord Warriston, Mr James Guthry, and others executed before that time, Cameronians? If they were, it is strange; for Cameron, the author of that schism, was not heard of in public till about 1678. And as for your other assertion, that all the rest but the Cameronians were indulged, and settled in churches, it is no less false; for every one knows that Mr Welch and the other ministers who preached in the fields, were neither Cameronians nor indulged, and yet made the far greatest number of the Presbyterian ministers. But he that will take the liberty to blaspheme, will make no scruple to lie. And we appeal to your own conscience, whether you do not know this and many other things asserted in your book, to be down-right lies; and it will appear yet by the records of council, that Mr John Carstares, and other Presbyterian ministers, did publicly disown Mr Cargil, and Mr Cameron's practices, in excommunicating the King, and pretending to exaucterate him, it being very well known, that both the one and the other are contrary to Presbyterian principles, who do not allow any minister to excommunicate one of his own parishioners, but with the consent of the Presbytery, and that also after all due methods, as admonition, &c. Nor did they

ever allow any other than the collective body of the people, by their representatives, a power to call Kings in question, and that, too, in cases of insuperable necessity, which the Church of England at last hath owned as their due. And whatever this black-mouth'd scribbler may alledge intolerable in Presbyterian politicks, it will be found that they entertain none so dangerous to governments as those of passive obedience, and the lawfulness of owning any prevailing party, for which new principle the world is obliged to Dr Sherlock and Bishop Overhall's convocation-book.

In several places of his pamphlet, he would persuade you, that *the Presbyterians are antinomians*; as page 12, that *they generally are of opinion, that a man is never a true saint till he have such a sound fall as that of David with Bathshebah*. And, page 37, that *adultery is called but a slip of the Saints among them*: Good Lord! what height of impudence are these men come to, who dare publish to the world such manifest lies, and self-contradictions! Is it not known to all, that the severity of the Presbyterian discipline against immorality, is that which creates it so many enemies, and especially all those who avow their sin like Sodom. If Presbyterians were so licentious, its very strange that the openly prophane should be their greatest adversaries. But to make it evident that this pamphleteer writes what he knows to be false, do but consider what he says, page 37, that *one Balfour in the Merse who used to inveigh against the scandalousness of ministers, fled not many months ago for adultery*:—Pray, Sir, how came he to flee, (if the instance itself be true,) seeing, according to you, the Presbyterians reckon such a sound fall an evidence of a true saint? What, was he ashamed of his

saintship! or needed he be afraid of punishment for an evidence of it? Now, Sir, I would ask at your own conscience, whether you do not know that you belie the Presbyterians here? and whether his flying be not a witness against you out of your own mouth, that he dreaded both to be exposed to shame and punishment by his party? and if so, how is that consistent with their looking upon such gross faults, as evidences of salvation? The worst that I wish you is, that the Lord may forgive you.

His instances to prove this, are one of Mr David Williamson, and two Presbyterian women. I think that our author hath proved himself a liar in so many things, that the truth of whatever he says may justly be questioned, and need no further confutation than this, that such an author says it. But as to Mr Williamson, I know him to be a person of so much piety and worth, that to admit the scandal under debate, on the evidence of such black-mouth'd ruffians, were to injure him. The very circumstances alledged by the scribler, give himself the lie, and the whole is known to be a malicious scandal raised on him by the Prelatical party, because he left their communion; and that their booted apostles did not find him, when they searched a gentleman's house for him, whose daughter he was then in suit of, and afterwards married.

And as for his other two instances, he owns that the men were Episcopalians; and seeing, according to him, they are much better moralists than the Presbyterians, the scandal is the greater by far on his own side, especially the men being the stronger vessels: So what he hath gained by these instances let any body judge. I hope the Episcopal party acknowledge the morality of the Seventh Commandment, and therefore the breach of it must be as

heinous in Episcopal men as Presbyterian women, if his instances be true. But there is all the reason in the world to suspect their falsehood, both because asserted by our author, and that such profligates as those he instances, are known to glory so much in their wickedness, that it's usual with them to scandalize innocent women, as partners of their villany. Nor indeed is it any wonder it should be so, for it cannot reasonably be supposed, that such as have no regard to their own good name, should have any tenderness for that of others; and, in the meantime, we have a fair confession of what company our author keeps, and of his and their malice against us, seeing the subject of their converse is such reproaches; by which it is also plain, that they are willing to put out one of their own eyes, so they may deprive us of both ours. But methinks that they ought to speak good of archers, whose fathers shot once in a bow, (as we say in Scotland), and might have very well foreseen the rejoinder, *Clodius accusat mæchos*. They know that it is no lie, if we should tell them of one or two late heads of their Church, who did publicly in the face of the Sun, and in the sight of all Israel, avow their adultries, as Sodom; and from those pure fountains proceeded the right Reverend Fathers of the Scots Prelatical Church; and whether they did not make good the proverb, *Patrem sequitur sua proles*, let the incestuous and adulterous Archbishop Sharp, the common stallion Archbishop Paterson, and sodomitical Dean Hamilton of Hamilton, and others, which shall be instanced in their places, testify. Now all the world knows how the heads of their Church wallowed in uncleanness without any faithfulness in the clergy to take Christ's methods to prevent it; and

therefore their guilt is justly chargeable upon the whole body.

Here it is fit to take notice of his reflection through his whole book upon the Presbyterian ignorance. None but such as our author, who has a forehead of brass, could have made this reflection, seeing the Scots Presbyterians, as Knox, Buchannan, Calderwood, Gillespie, Rutherford, Durham, Hutchinson, Dickson, and many others, have left sufficient monuments of learning behind them, whereas very few of our Prelatical authors are known to the world. Nor are we at present, though broken by a long and barbarous persecution, destitute of men able to outvie the best Prelatist in Scotland for learning, as Dr Rule, whom they so much vilify; but I am confident Bishop Stillingfleet, who has felt the dint of his pen, has higher thoughts of him, Mr George Campbell, Mr Robert Flemming, Mr Edward Jamieson, and many more that could be named, who are men of known learning. Though we must confess, that the Scots Presbyterians have always been, and are willing still to continue, so ignorant as to know nothing but Christ, when they preach to the people; and do not much trouble their hearers with such metaphysical speculations, as Gladstones, the Curate of Yettam, who told his uplandish congregation how many myriads of angels could stand on the apical point of a bee-sting. So much for our preachers; and as for our people, whom he will have to be so ignorant, that they believe Bishops to be cloven-footed like the Devil; he exposes himself and not them in saying so: but whether our Bishops did resemble the Devil or not in his feet, they knew it too well that they resembled him in his hands, which his Majesty and present Parliament were so sensible of, that they

call their laws *diabolical acts*. And as for all knowledge becoming Christians or men, the advantage is so visible on the side of the Presbyterian laity, that none but those who are arrived at such an height of impudence as our author can deny it.

Now to make good the charge of his falsifying the propositions of the Presbyterian books which he cites. Page 71, he says, that the author of *The brief and true account of the sufferings of the Church of Scotland*, bestows the characters of godless miscreants, infamous paricides, sorcerers, and incestuous apostates, upon the Scotch gentry, as well as clergy, which is absolutely false; he gives no such characters to the gentry any where, nor yet to the clergy taken complexly, except they look upon themselves to be all imbodied in their late Metropolitan Sharp, whom most part of Scotland knows to have deserved that character; the very woman, with whom he had committed adultery, avowing it in his face before the whole congregation. And as for the other epithets, which he has amassed together, and does not say upon what account they are given, the author may very well justify them: Nor can any man alive say, but they are deservedly given, if the matters of fact charged upon the persons to whom they are given be true; and for the truth of them the greatest part of the nation will be his vouchers. So that these things being considered, there's no such reason to have fallen foul on that pamphlet for its stile, especially if this scribler's apology, which he has borrowed from Dr Rule, hold; *That calling things by their true names is not to be reckoned inconsistent with moderation and calmness; and that a petulant and affronted adversary is not to be handled with that softness of stile which is fit for such as are more modest: And it appears very plain that the author of*

the present state and condition of the clergy and Church of Scotland, *with whom the author of the brief and true account had to do, was such an one*; for the best epithet that he had to bestow upon the Presbyterians was, that *they were the beasts of the people, &c.*—But this blasphemous scribler, after he hath unfairly heaped all the epithets together, calls them *Presbyterial rhetorick, which being quite contrary to the spirit and genius of Christ must be allowed to pass for new minted superfine Presbyterian Gospel.*—He could see, or at least suppose, a mote in his neighbour's eye, but cannot discern the beam in his own; for his Episcopal rhetorick or new minted superfine prelatical Gospel, to use his own delicate phrases, is a degree beyond Billingsgate or coal-stealer rhetorick, being in effect downright blasphemy, as thus, page 10, and onwards, he calls their prayers *extemporary gibberish*; whereas the Scots Prelatists also themselves pretended to pray extempore. *The people, he says, are void of common sense, guided by irregular passion; torturers of the scripture; generally covetous and deceitful; never scruple any perjury before a Judge that may seem to advance the cause; are cheaters in their ordinary dealings; think murder a virtue, when the work of the covenant seems to require it; and the new gospel, which they profess is so far from condemning lying, cheating, murder, and rebellion, to fulfil the ends of the solemn league, that their martyrs glory in them as sure evidences of salvation. They generally discountenance morality; cannot repeat their Lord's Prayer, Creed, and Ten Commandments; their conventicles generally produced very many bastards, which they excused by saying, where sin abounds the grace of God superabounds; or by saying, The lambs of Christ may sport together. That a man is never a true saint till*

he have a sound full, as that of David with Bathsheba. —That a loud voice and a whining tone in broken and smothered words have such force upon the animal spirits of the Presbyterian rabble, that they look not upon a man as endowed with the spirit of God without such canting and deformity of holiness. Note, This is new minted gospel, and a phrase inspired by hell itself. We have often heard of the beauty of holiness, but never of the deformity of holiness before: This is a new prelatical discovery; David's chattering like a crane, mourning like a dove, and Paul's sighs and groans of the spirit which cannot be uttered, are, according to this reverend author, deformities of holiness.—But to return to our matter: he goes on with his atheistical blasphemies and mockery thus: a person that hath the dexterity of whinning may make a great congregation of them weep with an ode of Horace or eclogue of Virgil, especially if he can but drivel at the mouth or eyes when he repeats them, such a person may pass for a soul-ravishing spiritualist, if he can but set off his nonsense with a wry mouth, which they call a grace-pouring-down countenance; the snuffing and twang of the nose passes for the gospel sound, and the throwings of the face for the motion of the Spirit. Now what softer title than that of a blasphemous atheist can be this man's due? If he had ever had any experience on his own soul of a sincere and thorough repentance, or if his heart had been ever pierced with the sense of sin, he durst not have spoken in such a hellish dialect of the operations of the Spirit of God. David, according to this author, did but drivel at eyes and mouth when he watered his couch with his tears; and the usual signs of sorrow for sin are but wry mouths in his stile: and so the Prophet Jeremiah, who wish'd that "his head were a fountain of waters,

and his eyes rivers of tears," was a whining fellow. But now to return to our author; thus he pretends to have characterized the Presbyterian people as above, having by his superabundant treasure of venom anticipated himself also in his character of their ministers, which he pursues thus: *Page 12, They are a proud, sower, unconvertible tribe, looking perfectly like the Pharisees, having faces like their horrid decree of reprobation.* Oh dreadful blasphemy! This atheist is not afraid to reproach decrees of God as horrid under the notion of Presbyterian decrees, though they cannot be more justly charged with this opinion, than the Church of England in her seventeenth article; nor than the Episcopal party of Scotland, who owned the Westminster Confession, and were sworn to this doctrine in the eighth article of the Confession of Faith, authorized by the Parliament of Scotland *anno 1560*, which their test obliged them to swear, "That they believed to be according to the word of God." But if our author alledge, as his words do necessarily infer, that the Episcopal party were of another opinion, then it is a fair confession, that they forswore themselves. But is it not strange that men, who pretend to believe the scripture in which there is nothing more plainly held out than election, should be so void of reason as to deny the unavoidable consequence of a preterition, or which is the same thing, reprobation? but to return to our libeller; he goes on and says, *They are without humanity; void of common civility; have as little learning as good nature; have their souls cast into a different mould from all Christians in the world; they never did, nor are like to preach up Christ Jesus and eternity; trace them in their politicks, morals, mysticks, and metaphysicks, you shall find them selfish, singular, and full of nonsensical rhapsodies; they distract*

*their people with desperate doctrine, and encourage them in direct impieties; they are firebrands, the scandal of Christianity and disgrace of the nation: they are for the most part upon believe, believe; and by their fulsome amorous discourses on the canticles have quite debased divinity, and debauched the morals of the people,*—and abundance more to this purpose. Now I shall only use our author's words against the author of "The brief and true account of the sufferings of the Church of Scotland, viz. This is the way the Scots Prelatists use to argue and answer books; and these are the sweetest flowers of our author's Episcopal rhetoric, which being quite contrary to the spirit and genius of Christ, the Episcopal author's own quaint phrase must be allowed to pass for new minted superfine Episcopal Gospel." Now, Sir, you know whose the argument is, and for shame you cannot but admit the conclusion. And thus I have once more anticipated myself in proving the author not to have the genius of Christ; and consequently that he ought not to be sustained as a good witness against Christians.

Before I pass any further, I beg leave to observe that our author has had the same fate in his evidence against us, that his brethren, the false witnesses, had against Christ; that is to say, his evidence contradicts itself: for, *page 24*, he says, that to preach up Christ never was, nor is like to be, the design of their sermons; and, *page 29*, they are for the most part upon *Believe, believe*. I am of the mind of our author will have as much difficulty to reconcile this, as the Episcopal party have to soder their old principle of passive obedience, and their late practice of actual rebellion. But further, Sir, how is it possible, that the Presbyterians can

distract the people with desperate doctrine, and yet encourage them in direct impieties? I believe that scarcely any man, but yourself, would have been guilty of such plain contradiction; and pray in your next let us know what doctrine can a minister preach to make a man desperate, and yet at the same time encourage him in impieties? Another question I would ask of you is, what you meant by your *Proœmium* in the first page, "That the fruits which our Saviour said would discover false teachers were not open and public scandals?" One would think that this was a confession, that those you had to do with were not openly and publicly scandalous, else there had been no need of this caution. And seeing, as all men will believe that you made that comment to obviate an objection, which you know could with very much truth be made against you, that the ministers whom you revile are men of good lives? How come you to forget yourself so far, as to fall foul upon their morals now? Indeed it is pardonable in you, Sir, who are accustomed to forget yourself in two or three sections, nay, sometimes in one, to make such a slip as this in twenty pages. But take advice; either learn the art of memory better, or never set up for a liar in public; for you have verified the proverb as much as ever man did, That liars have need of good memories. But, Sir, your party are mightily obliged to you for this strong argument, to prove that they are not false teachers; for seeing you say, that open and public scandals are not the fruits of false teachers; in truth, our Scots Episcopal Curates have hence a very fair plea, that they are not false teachers, for they abound with open and public scandals.

Before I leave our author's dung, which he has

so industriously rak'd hell for, to thrown upon the Presbyterians faces, I will see if any gold can be found in it.

Then first, seeing a whinnying tone, drivelling at eyes and mouth, as he calls seriousness and weeping in preaching, are so very hateful in the Presbyterians, we must suppose that his party are not guilty of that deformity of holiness, as he blasphemously words it, and so here's a fair concession from his own mouth, that the Presbyterians are more serious preachers than his Episcopaliaas.

Secondly, seeing by his own concessions (dropp'd unawares) our preachers have all the outward signs of sincerity, we may see what temper our author is of, to charge them so uncharitably with hypocrisy.

Before I absolve this subject, I must take notice of his villanous aspersion, that "Our preachers debauch the people's morals, by their fulsome; and amorous discourses on the Canticles;" whereas the Presbyterian morals, are in every respect so much beyond those of his party, that we have but lately seen how he was forced tacitly to acknowledge it at the very entrance of his work; and, *page 11*, he owns, that "they are a people who will not swear in common discourse for a world;" and therefore he has recourse to the common topic of all ruffians, who, when they cannot for shame say of another, that he is openly as bad as himself, they straightways pass their verdict upon them as hypocrites and precisians: or when they reprove them for obscene words, they will immediately alledge that you are as obscene in your thoughts. But I would fain ask our author, which of his party ever published any thing on the Canticles, equal to that of our Mr Durham, and what fulsome amorous

to the nation, which last this scribler leaves out. And the author may very well assert, that if the Turks or French, &c. could upon as good grounds declare Christianity or Protestantism, contrary to the people's inclinations, and a great and insupportable grievance, they might as well declare it anti-humane, but this they can never do; and therefore, though our Episcopal disputant had not maimed the proposition, to force a conclusion, the argument would never hold *a pari ratione*.

Another of his marginal notes is, that *the new gospellers call the Common prayer Book Popery*; but what will he say, if we prove that some of his *old gospellers*, and they too heads of their Church, called it so, viz. Edward the Sixth, in his declaration to the Devonshire rebels, told them plainly, that *it was the Mass-Book, translated into English*. And James the Sixth, at his return from Denmark, speaking in commendation of the Church of Scotland, compared with other Churches, said expressly, that *the Common Prayer Book was but an ill said Mass*. And some will adventure to tell them, that *it was worse said since his time, especially when the prayer against antichrist was left out*.

Page 31, He reflects on the Presbyterians for declining to observe the anniversary of Charles the First's death, by which he would insinuate an approbation of his murder, than which nothing can be more malicious, for it is very well known, that the Church and State of Scotland at that time did protest against the injuries done to that Prince, as contrary to positive treaties. Nor did either the Scots or English Presbyterians concur in bringing him to his death; nay, so far were they from it, that in Scotland they immediately proclaimed his Son King on the news of it; and what they suffered on

his account, every body almost knows. Whereas those that afterwards turned Episcopalians, fell in with the usurper for the most part, and those of their communion in England did even chime in with the commonwealth; and yet the Scots Presbyterians, though maliciously traduced as enemies to kingly government, because enemies to an absolute monarchy, could never be brought to disown the King's interest; and their affection to the royal line is so conspicuous, that in all the revolutions which that kingdom hath undergone, they always kept stedfast to that same line and form of government, though for reasons good enough, as in the late revolution, the present incumbent has been dethroned, and the next and fittest of the line set up. Hence it is plain, that matter of fact doth evince the falsehood of *no Bishop no King*. But further, their not observing the anniversary day, proceeds from a principal that no human power can oblige us to violate the Fourth Commandment, which says positively, "Six days shalt thou work;" whence it is evident, that though any of the six days may be set apart for worship occasionally, yet none of them can be made anniversary on what account soever; for if otherwise, there is none of the six days on which some remarkable providence hath not happened;—and consequently by that argument we should have no time at all left for work,—and the advances towards this, which Papists have made by their multitudes of holy days, shew what strength the objection hath in it. As for his scurrilous reflection of a contrary practice in Heriot's Hospital, because of gain, it is easily answered, that what a private man may do or order to be done by those whom he entails his charity upon, can be no pre-

cedent for kingdoms and churches.—*Ex particulari non licet Syllogizari.*

Another of our author's topping reflections, page 33, is the General Assembly's refusal to admit the Episcopal preachers upon the terms desired by the King, which need no other answer than this, *ad hominem*; that perhaps they took pattern from the Church of England convocation, who refused to admit the Dissenters on the same King's desire, and the disadvantage will appear wholly on the Church of England's side.

1. Because the King is really the fountain of all their Church power, as having the making of the Bishops, who engross all the discipline to themselves, and does really remain head of their Church, though he has been graciously pleased to dispense with the title in the present oath. Whereas he hath actually renounced name and thing in Scotland, where the whole ecclesiastical jurisdiction is by law settled in the Church; and I wonder that the Prelatists who are such pretenders to antiquity, should be so disgusted at this, seeing it is evident by the Fifteenth of the Acts, and elsewhere, that the Church had power of calling her assemblies, and exercising her discipline, when there was no Christian magistrate, and yet the powers did not interfere, for giving Christ his due never robbed Cæsar of his. Though we know that the Formalists and Pharisaical tribe did alledge like their successors the Scots Prelatists that whoever made himself a King, spoke against Cæsar, and those that did not persecute Christians, were none of Cæsar's friends; and if our author were as good at reasoning, as he is at lying, he would soon find that *a pari ratione*, each supreme magistrate hath a like right to be head of the

Church ; and consequently the most Pagan Turk, and the most Christian Turk, two of the best pillars of our Scots Prelacy, have as good a right to be head of the Church in their dominions, as King James or King Charles had to be head of the Church in theirs. Nor can the magistrate qua Christian have any better title to that headship, than every Christian woman and child. Yet needs there be no clashing betwixt those co-ordinate powers, so long as the bodies of all are subject to the civil magistrate; nor was it ever known, that Presbytery invaded the temporal sword, though it is evident that Prelacy has, witness the Pope and the German Electoral Bishops, who did actually jostle out the civil magistrate, and usurped his power, which Presbytery is not capable of, and therefore an independency of Episcopacy on the civil magistrate in ecclesiastical affairs, ought to be dreaded, but not so that of Presbyters.

2. The disadvantage will appear on the Church of England's side, if we consider that many of them, and those none of the least, believe all or most of the things in controversy to be indifferent ; whereas the Presbyterians look upon them to be unlawful : And certainly reason and charity would oblige any man or party to pass from the imposition of what is indifferent, rather than make a breach in the unity of the Church, by pressing them upon others against their consciences : To which may be added, that the Church of England were under promise to have done it, as appears by many of their prints in King James's time, when they were afraid of the lash ; but they were only sick-bed promises, as appears by the sequel. There are other answers which might be given, as that the Scots Prelatists refused to declare against Arminianism and Socinianism, and that it

was apparent, they only desired admission, that they might have an opportunity to undermine the Presbyterian government, &c. but the former is *Argumentum ad hominem*, and sufficient.

As for Dr Rule's book which he cites, and the quotations of his prayers, I shall not be so arrogant as to take upon me the Doctor's defence, which were as unseemly as for a Dwarf to offer himself as champion to a Giant, and therefore leave it to himself.

For Mr Shiels, he himself is now in his Majesty's service, beyond sea, in a regiment which hath signalized themselves, and done more for the present government, than all the Scots Episcopalians together; and however this scribler may represent Mr Shiels, he is known to be a very pious and painful preacher, and able to maintain what he espouses against any Episcopalian in Scotland; the chief of what is cited out of his book *Jus Populi Naphtali*, &c. being for defensive arms, can be now no more a reproach to him and other Presbyterians, than to the Church of England, who have of late espoused the same principle, and acted accordingly. But if our author be for *Argumentum ad Hominem*, and would thereby represent Presbyterians as enemies to all governments, because they allow none to tyrannize, we can easily be quits with, and cite him hundreds of sermons and pamphlets of his party for passive obedience, which as I have told him before may give much more cause of suspicion to this government, because it strikes at the root of it; for if it be absolutely unlawful, according to the late principle, to resist the king, or any commissioned by him, upon any pretence whatsoever, then certainly the late King is injured, and their present Majesties must needs be usurpers; so that it is obvious to any man of common sense, that

the lawfulness of defensive arms, and the justness of their Majesty's title, must stand and fall together; and therefore our author's endeavouring to expose that principle, evidences his disloyalty to this present government, which is so plain and evident amongst our Scots Episcopalians, especially those who clamour most against us, that no man can be in their company half an hour without discerning it; for which I appeal to any that have but observed them at the Venetian Coffee-house, or other confiding places where they haunt. And as a further answer, they may please to know, that if any thing singular appear in any of the above-mentioned books, that it is to be look'd upon but as one doctor's opinion; for it is more than our author can make good, that they were writ *Communi Presbyterorum consensu*; nay, the contrary is so evident, that *the Hind let loose*, &c. were writ during the height of the division betwixt the Cameronians and other Presbyterians, while the Episcopal persecution was rampant, and besides we have no reason to take our author's citations upon trust, as appears by his charging Mr Shiels with saying, page 24, that *our reformers never resigned the privilege of bringing public beasts of prey to condign punishment, in an extraordinary way of vindictive justice*; whereas there is no such thing there. He charges him with saying, page 375, That *Kings must be like dogs that are best hunters, not those who are born of best dogs; therefore dominion is not hereditary*: whereas Mr Shiels cites Plutarch for the comparison. Neither does he make any such inference, as therefore dominion is not hereditary: But this is our author's learned and honest way of arguing.

Page 91, He gives us a very remarkable proof of his knavery and malice by perverting Mr Ruther-

ford's sense, and alledging that all he means by Christ, in what he cites of his Letter is Presbyterian government. Whereas Mr Rutherford in his very last citation says, *Christ shall never be content with this land, neither shall his fiery hot indignation be turned away, so long as the Prelate shall sit Lord Carver in the Lord Jesus's Courts.* Now let any man of common sense judge if by Christ here be meant the Presbyterian government. Well, a little further he pretends to prove, that if Presbyterians be loyal, it's in contradiction to their principles; for which he appeals to their covenants, solemn leagues, constant doctrine and practice, pretending that he will not trouble us with citations from private men, and yet forgets himself so far as to cite *the Hind let loose*, in the beginning of the next page, to prove his proposition; and indeed borrows both the instances of the assembly from that author, and according to his honest prelatical conscience foists in the words (*against the King*) when the Assembly warn every one to appear active unless they would cast of all care of their country, laws, liberties, &c. And as for his other instance, where "resisting of the King, if he should invade the kingdom, is said to be a necessary duty:" The Church of England say the same every day with relation to the late King James, and thought it their duty, as appeared by their practice, to resist him while his title was not disputed. And I do not find that Hollingworth, nor any other of our high Churchmen, are able to prove that the father was not as great a tyrant as the son; but suppose he were not, it's a new coin'd logick to say, "Because the Presbyterians thought it their duty to resist one King, therefore they can be loyal to none." If our author pleases to open his eyes a little, he may see that the Presbyterians

are universally loyal now, which is more than can be said of his party; and I believe he would quickly find fault with us, if we should say, that "the Prelatists cannot be loyal to any King because they resisted King James;" and yet considering how, in doing so, they acted both against an oath and pretended principle, the premises will go very near to bear the conclusion.

As for the claiming power of making peace and war, which the Parliament ought not to enter into without them; that they look upon any engagement to defend the King's person, honour, and prerogative, unlawful, unless allowed by the Presbytery, which can counteract the Parliament—can only determine what the cause of God is, and discharge subjects from obeying such acts as are imposed without their consent. They are malicious calumnies and forgeries. Our author can produce no acts of our Assemblys asserting such principles, though he pretends to cite them; but so indistinct is he in the matter, that we cannot tell whether he charges those positions on Mr Shiels or on the Assemblys; but supposing they were true, we can charge his party with things of the same nature. It's known that the association entered into for defence of the King and Protestant religion, was called a plot, because not approved by the Church of England; and that the same Church dispensed with people's obligation to the solemn league and covenant, and, not long ago, with their oaths to the late King James. Nor is his Church less arrogant in taking upon her to determine what is the cause of God; nor less solicitous to bind up her Kings to preserve her Episcopacy than we are that they should maintain our Presbytery; but he cannot see the beam in his own eye. If he object, that they

condemned the association because it had not the King's consent; the rejoinder's easy, that they approved of one since without King James's consent. And as for their claiming the power of making peace and war, we can tell them, that indeed they never obstructed their Kings in making war upon dissenters against law; but when he came to make peace with them, then they made him sensible that he had not power to make such a peace without the Church of England, though their universities, great doctors, and judges, pretended sometimes to have been of another mind.

As for the citations of Mr Rutherford's Letters, the author's wickedness does therein manifestly appear; for it is known to all men, that Mr Rutherford was famous for learning, his works, both in Latin and English, are a remaining proof of it, and those very letters, so much despised by this blasphemous prophane scribler, are in such esteem among persons of piety beyond sea, that an eminent Dutch divine has been at the pains to translate them with a preface, recommending their usefulness for the promoting of piety; and, to say the truth of them, never was any thing writ by an uninspired pen wherein are to be seen such high conceptions of Christ's love to the elect; and the holy man in the rapture of his own soul, when writing them, may very well be allowed to recede from the ordinary phrase in expressing such ordinary apprehensions. — And, certainly, no Scots man can approve our author's ridiculing his own country language, or impute it as a crime in Mr Rutherford, to use the meanest phrases to make himself the better understood by those he wrote to; which shews his humility and condescension, that he could *cum balbutientibus balbutire*, so he might gain them to Christ,

a drudgery apparently below the genius of our pretended seraphick Prelats :—And I hope that pious Church of England men will have no less esteem for our Scotch preachers that they speak intelligibly to the people, no more than they would for a good sermon, if dressed in Yorkshire or Cornish phrase. So that our author hath but manifested a little of his prophane levity in this as in other things.—Neither was ever Mr Rutherford's Letters designed to the press by himself, but those who had them, finding their usefulness to themselves, thought they could not but be acceptable to the public, though in a homely stile, there being none of the sentences which our author ridicules but what are highly significant in our dialect. And this may also serve for an answer to the notes of other sermons, which they expose, because of Scoticisms, reserving always to ourselves the liberty of protesting against this author's knavish way of perverting the propositions of those books which he cites.

There are two other disingenuous reflections of our author's, fit to be animadverted on, the one is the foolishness of our arguments for Presbytery, which he alledges can be proved by no received author, ever to have been the government of the Church.—And the other, that the Presbyterians have hindred the union of the nations.—As to the first, the author discovers both ignorance and malice, which the learned of his own party cannot but own ; for they know that we have other manner of arguments to prove Presbytery, than that the Apostles did not go one before another, or that Paul wore a cloak. If this black-mouth'd libeller had ever seen *Altare Damascenum* ; Durham's *Identity of Angel, Bishop and Presbyter* ; Jus Divinum Ministerii ; Smectymnus or Prins unbishoping of

Timothy and Titus, he would find arguments which neither he nor his party were ever able to answer; or if our author had read *St Jerom's* Epistles to *Evagrius*, or Bishop Austin's Letters to *Jerom*, he would find the antiquity of Presbytery acknowledged, and nothing more than a *Jus humanum* of Episcopacy asserted. Or if he had look'd into the New Testament (but perhaps that's none of his approved authors) he might have found a Presbytery, having a power of ordination, and Paul presiding as moderator of the action, 1 Tim. iv. 14, compared with 2 Tim. i. 6. Or if he had look'd into Acts xx. 28, 1 Tim. iii. and Titus i., he might find Bishop and Presbyter to be the same in name and office; and this is the best and most undisputable antiquity. Acts xv. He will find an Assembly deciding controversies, wherein the Apostles do not act as such; for then they needed never have called an Assembly to determine what they who were divinely inspired, could have done without, but reason as fellow-elders or Presbyters, without any claim of superiority. So that here's Presbytery determining controversies, and ordaining ministers, whether our Prelatists will see it or not.

As to his second reflection, that the Presbyterians hindered the union of the nations, it's like the rest of his veracity, every body knows that the Presbyterian Parliament of Scotland were the first who offered it; and his Majesty again put the Parliament of England in mind of it; but his Prelatists took a like notice of that, as they did of his desire to abrogate the Test, that so he might have the united service of all his Protestant subjects; and I know no reason why we ought to undervalue ourselves to vail to them in spirituals, seeing they disdain to unite with us in temporals, if we had no

other reason for it; and we may say of their desire of uniting the Churches, but keeping the nations distinct, as the poor man said of the bishop who refused him a halfpenny, but would have given him his blessing, that if he had thought it worth a halfpenny, he would not have given him that neither. To which may be added, that had it not been for the villany of our own bishops, maintained by the interest of theirs who made our Kings so much Prelatical men, that they forgot they were Scots men, our nation had not been so contemptible as at this day, but in a better posture to have maintain'd the honour which our fore-fathers purchas'd, and left us with so much glory before the union of the crowns.

It were endless to follow this frothy fulsome scribbler, in exposing all his lies, calumnies and blasphemies, which every page almost abounds with; and therefore in regard that I have already exceeded my first design, and understand that an answer is preparing in Scotland, where it will be much better done, I shall only animadvert upon the reproachful name of *New Gospellers* he gives us, which is his cuckoo note at every turn, on the blasphemy and obscenity he charges our preachers with, and make it evident, that as he begun, so he concludes with a lie.

As for his odious name of *New Gospellers*, I know nothing he can found this reproachful term upon, that can appear in Presbyterian writings, or to be generally received amongst them: If our author or authors can spare so much time from reading romances or play-books, and frequenting Jacobite clubs and bawdy-houses, &c. as to read the first Confession of Faith, published by the Church of Scotland after the Reformation, and compare it

with the present Westminster Confession, and others exhibited in the Harmony of Confessions, they will find that we maintain neither a new nor a singular gospel. But farther, if recrimination be a commendable way of answering, it may easily be demonstrated, that his party have made several advances to a new gospel, else what meant their refusal to abjure Socinianism and Arminianism before the General Assembly of the Church of Scotland, when required to do it. We can also give them instances where Bishops have pressed the belief of passive obedience upon dying persons, under no dark hints of the danger which might otherwise ensue; and whether this look'd not somewhat like a new gospel, let any body judge. And now seeing our hand is in, we can tell him of a newer gospel which his party pretend to have embraced, and that is the lawfulness of resisting their sovereign, against an express oath which they themselves had thrust down other men's throats, and yet cut the throat of the spurious brat when it did not serve their interest: Pray, Sir, give us such instances of levity among the Presbyterians. But we tell you beforehand, that your wrested stories of some few particular persons, rendered mad by oppression, will not pass for current, seeing what they did was never generally approved, but on the contrary protested against by the hundred times the greater part of Presbyterians. Though the dissingenuity of your party is such, that you charge the faults of a few upon the whole; and your grand patron Sir George Mackenzie, whose learning was indeed much greater than his honesty, falls on the same unfair method, by raking together some declarations of a few private hot-headed men, to justify the severity of Charles the Second's govern-

ment against the whole : And which is yet unfairer, to bring instances from matters of fact committed, after enacting sanguinary laws, to justify the enacting of the said laws beforehand ; which makes me think that Sir George never intended to publish that pamphlet, wherein such gross prevarication appears ; though I do not at all doubt, but he would do his best to defend those bloody laws, which he put more barbarously in execution ; nor could less be expected from his brother Jefferies, as to his bloody campaign, if he were alive. One egregious instance of Sir George Mackenzie's dissimulation to say no worse, I cannot omit, which was a confession to one who is now his Majesty's chaplain, that he did not believe there were above three hundred men in Scotland, who were Episcopal from a principle of conscience ; and yet he was much concerned to support that faction to the very last, and returned money from England for the subsistence of such of the clergy as declared against the government. Now what can be thought of such a man's honesty, or what credit can be given to his representation of things, who could act against so much light, as appears he had by his confession, in endeavouring to insinuate, as it is known he did elsewhere, that the far greatest part of Scotland were Episcopal. But it is to be noted, that he was an apostate and north-country man, who generally have been the greatest enemies to Presbytery, and friends to Episcopacy ; for that part of the country abounding with Papists, is consequently superstitious, and was always most averse to reformation ; so that its no credit for the Prelatical cause, that that part of the country is most for them, as it is for us, that the West being the first part of the country that embraced the Protestant religion, and was totally reformed is for

Presbytery. Not that I would reflect upon the north-country men as such, but merely to let it be seen why so many in those parts are enemies to the present government both in Church and State; for we readily own, that there are not a few of the North, and those none of the meanest quality, as good Protestants and subjects as are to be found any where else: and in general the country is productive of as well accomplished men as are in the nation: and whatever the Prelatists may brag of their interest there, it is very well known that the greatest men of the North, (Papists excepted) are our friends, and always kept the Jacobites and Romanists in awe.

The blasphemous, obscene, and nonsensical expressions which he charges upon our preachers from the pulpits, will no doubt have a particular confutation, in the answer which I hear is preparing in Scotland, and therefore it is needless for me to attempt it; nor indeed can it be expected, that a negative should be so quickly proved, especially seeing the authors were above a twelve month in amassing them. But the best on't is, that they carry their antidote with them; And no man of common sense can believe, that such kind of preachers as they represent them to be, could ever have the countenance of the King and Parliament, who have restored them, and ejected the others. Nor do these stories agree with what our author formerly confessed, that they are a people who will not swear in common discourse for a world, and yet now he brings them in blaspheming, swearing, and speaking bawdy in the pulpit.

However, if I should take that liberty which our author does, to scrape all the dunghills of the press for blasphemous and obscene stories, and father them upon the Scots Episcopal preachers, as he

virulent, lying, swearing champions, he is despicable even to their own faction.

*Charles Forrester*, parson of the Castle of Edinburgh, and principal gunner in the same, while held out by D. Gordon against this government, was a common gamester at cards, drunkard, and swearer, made it his common practice to borrow fourteen-pence pieces, where he could have credit, and when ask'd for the money, his usual answer was, that he had none, but would marry them for it. This fellow bragged of the people he had killed from the Castle, and for a quartern of brandy would shoot at any body who was pointed out to him; and thus killed a woman big with child in her own shop door. He prostituted his wife also to the D. during the siege, and is now one of the great patrons of the party, and slanderers of the Presbyterians in London, and by the interest of the English Tanti-vies has been set at liberty several times, though taken up for seditious speeches; and this is another of our Scots Episcopal confessors, who are better provided for here under that notion than ever they were at home: And hence it is, that they are enabled to frequent Coffee-houses and Taverns so much, where they belch out their vomit against us, and many times against the government. Those that will be at the pains to frequent the Venetian Coffee-house, &c. may frequently hear our Scots clergy swearing by God and their Faith at every turn; and yet these are the holy, harmless, innocent men, who are so much injured in being turned out of their churches.

*Mr James Cockburn*, curate of the Abby of St Bothen's in the Merse, told his brethren when they asked him why he did not marry, that his——would not stand once in a month; and this I heard a whole Presbytery of the fraternity make the subject of

their mirth at dinner; but it seems when he was translated to Pencaitland, a fatter benefice, he grew more wanton, for he and another of his gown, lay with another man's wife on a Sabbath morning at Edinburgh, though both of them were to receive the Sacrament at Leith that morning; and when the injured man complained of it, he was punished as a slanderer, and set at the Tron in Edinburgh, with a gag in his mouth, that the blood run down about him; and was afterward sent to the foreign plantations; though the impudent woman was so much touched with the injustice done him, that she confessed the fact. But this was the justice of our prelatical administration, that it was safer to commit villany, than to accuse any that did it. Another instance of which was

*Chisholm*, curate of Liffy in Tiviotdale, who having got his maid with child, bribed a mason to marry her and own it, but the woman afterward going to a field-meeting in the neighbourhood out of curiosity, was so stung in conscience, on hearing the famous Mr John Welch preach against such immoralities, that he cried out to the disturbance of the worship, that she was undone eternally, and voluntarily confessed her crime; for which she was pursued by the Episcopal clergy, and imprisoned a long time, though she still owned the guilt; and the same was also attested by her brother, who had been privy to his villany.

As to Dean *Hamilton* before mentioned, I have since received this further intimation, that the buggering a mare, lying with several mens wives in *Hamilton*, and getting nine bastards with unmarried women, most of which he caused murder, were proved upon him at the criminal court in Edinburgh, but the Bishops bribed some of the witnesses to re-

ralities, he is said to have prostituted his own wife, Anne Murray, a woman more handsome than honest, to Bishop Paterson, for re-admission. The same Cant attempted to rob William Cathree, servant to John Kinneer, of 1000 merks thus, the said Cathree coming to pay him 1000 merks by order of his master, who was collector, he had another 1000 merks with him to pay another stipend, which Cant, after he had received his own, did also seize, and beat the young man for re-demanding it, till he cried out murder, which brought people in to his assistance, and obliged Cant to restore it him with shame, and sign the acquittance for his own 1000 merks, which he formerly refused.

Mr *Pitrie*, curate of Terreglet, having carried a suit against his parishioners for the tithes, included one Mr Mitchel in the sentence, who was not at all liable to it, and accordingly came to drive his cattle; but Mr Mitchel resisting and preventing it, the curate being hereat enraged, would have excommunicated him, but his elders prevailed with him to forbear. At last he bethought himself of a revenge, which was to get Mr Mitchel a nick-name, saying he would submit to any thing to have it effected. One of 'em replied presently, if you will submit to a nick-name yourself we will give him one; to which he consented. Then Harbertson the elder, calling for a boy to represent Mr Mitchel, the curate poured some brandy on his face, saying Mitchel, I baptize thee *the King of Faries Trumpeter*. And Harbertson doing the like to the curate, said, Pitrie, I baptize thee *the Devil's Kettle Drummer*; and so was he called while he lived in the parish.

Parson *Canaries*, commonly called doctor, before his travels, being in company with some debauchees like himself, they made a vow that they would force

the first woman they met; and some of them happening to object, but what if she be an ugly one? the rest swore they would treat her accordingly: And meeting a poor old woman, after they had abused her in a villanous manner, Canaries fetcht some water from a brook in his hand, and sprinkling it on a place that modesty forbids to name, repeated the words of institution at Baptism, for which he fled the country, went abroad, and turn'd Papist, and, as I am informed, Jesuite, and is now one of the principal sticklers for our Scots Episcopal clergy. And so little regard have some (who should know better things) either to their Majesties credit or interest, that they procured this mans being sent down to the late General Assembly as agent for the Episcopal party; though to be sure their Majesties would never have sent him, if acquainted with this tremendous piece of villany, such as the heathen themselves would blush at, and abhor thus to profane what they esteemed sacred, their sense in that respect being above that of the Scots Prelatists; for it's known that the heathen, at their lustration, used to cry, AGIA EIS AGIOIS, whereas the other are known to cast those pearls to dogs and swine, and to trample on them themselves. This instance is matter of record, and well known in Scotland. And what sort of persons our Scots Prelatists can be, whose principal champion this man is, we leave it to the reader to judge.

It is also well known that Mr *Monro*, commonly called Dr *Monro*, a mighty agent for the party, and one of their present pamphleteers, rode several years in the Pope's guards;—which methinks looks somewhat strange, that such kind of men should be the greatest sticklers for the party.

For *Gray*, one of their indefatigable agents, and

maids of honour : His prostituting Cant's wife for re-admitting her husband to preach, his noted whoredom with the Lady Warriston ; and his being cured of the pox at London, are things well enough known : And some of them he was upbraided with by one of his own clergy in a public meeting, when he reflected on him for being so forward in the design, even among their own Curates, to retrench the power of the Bishops.

Mr *Ninian Paterson*, Curate of Libberton, and the great poet of the party, making court to a gentlewoman, and coming into her chamber before she was dress'd, took up her necklace, and hung it upon his —, and when the gentlewoman ask'd for it, he told her that he had hung it upon a knagg (pin), whence she must take it, if she would have it, and in that posture shewed it her ; whereupon he was ever afterward called *knaggs*, and owned the name ; for being in company with a woman at an ale-cellar in Edinburgh, he endeavoured to debauch her, telling her he had as good a knagg as any in Scotland.——This fellow being also pimp in ordinary to his namesake, Archbishop Paterson, the latter found that he had but the other's leavings, and chid him, whereupon ensued a quarrel, which was managed by prophane lampoons on both sides. Ninian and his wife having drunk largely at Edinburgh, so as they could not sit on horseback, fell off, and spued and besh—— themselves in such manner, that they were forced to go into a collier's house and clean themselves : This was on Saturday night, and Ninian being to preach next morning, the sexton seeing him not in a condition, advised him to sleep awhile ; whereupon Ninian called him damned rascal, asking if he did not know that he was to preach against the Whiggs

to-day? It was his ordinary way to go into Edinburgh on a Sabbath afternoon, and lie with a whore all night, the grief of which having broke his wife's heart; he lived with her several years after in whoredom, and had divers bastards by her.

Mr *Boyd*, a west-country parson, got his maid with child, as carrying his gown after him through a heath betwixt his house and the Church, and being taken in the act by some of his parishioners, deserted his wife, and run away with the whore to England.

Mr *William Hay*, parson of Linton, run en tick in above twenty ale-houses in Leith, and when ask'd by the women of the houses for their money, his usual answer was, that if they pleased to have the distillings of it out of his belly, they should have the use of the still for nothing.

Mr *Hugh Blair*, parson of Rutherglen, was a common drunkard and swearer, and at last got his maid with child, for which he was suspended about a month by the Bishop; but having brib'd one Macfarland to marry the whore, and say the child was his, he was restored again to his office, though the thing was proved before the Bishop by many witnesses who had seen them lying together; and it was also proved, that the woman owned it in her labour, and that her husband had confessed it: But notwithstanding of all this, his parish could never be rid of him till the late Revolution, that they chased him away; and then he was one of the pious confessors of our Scots Episcopacy.

Mr *Brown*, curate of Drysdale, having fallen out with some women in his parish, chused for his text, *And there appeared a wonder in Heaven, a woman;* after which words he set down a point, and there raised this observation, that it was a wonder of 1000

wonders, if ever a woman got to heaven, and he knew no reason for their journey, seeing it was doubtful whether they had souls. And that it was certainly a wonder, he proved thus, all the angels wondered at it, all the fathers wondered at it, and John the divine beholding it, calls it a wonder; but perceiving that the people thought his discourse a wonder of nonsense, because of the following words, *cloath'd with the Sun*, &c. he called to one of his elders to see the point in his book after the word woman, alledging that all their bibles were false, and his true. And to prove his doctrine further, noted that there was silence in heaven for half an hour, which proceeded either from this, that one woman's tongue put all the rest to silence, or that she had no other woman to talk to, for if she had, there could have been no such silence, no not for a minute.—The same parson conniv'd adultery betwixt the Laird of Lockerby and William Johnson of Kirburn's wife, being familiarly conversant with them apart and together, and its not unlikely was a sharer in the villany.

Mr *John Hamilton*, curate of South Leith, and his underling Mr *Cant*, strove which of them should out-do one another in preaching bombastick language; an instance of Mr Hamilton's is thus, preaching on that text, *O Israel, thou hast destroyed thyself*, he began, I shall not nibble at niceties, nor ingeminate prolixities, but with the sword of brevity, shall cut the gordian knot of obscurity, and so proceed to give you the genuine purport of this mellifluous and aromatical subject, calculated alienarily for the meridian of that microcosm man; and this was their ordinary before an unlearned Congregation.

The curate of Traquair preaching against noble-

men who embezzled the King's revenues, compared them to his son Johnny, who being sent for a spoonful of hinny (*honey*) to his mother, begun to lick, and finding it good, licked so that he left never a drop.

*Burnet*, curate of Kincardine o'Neal, missing one of his parishioners at sermon, said, where is syke an ane now? he will not come to hear the word of God, but al wadd hees at a war exercise, he's shooting hares; and naming others said, what do you think they say of me, that am a dumb dowg and cannot bark nane, but al tell ye what, God will bark at them, and bite them too, let them tak tat: And speaking of the west of Scotland after the insurrection at Bothwel, he said, but gane onny of their friends be here, tell them if they stur again, they shall awe be cut in dewgs. And looking on the torn roof of his own church, if Mis John (that was himself) did not put hand till'd, it was een like to bide sae; but what ails you at Mis John, al tell you an I war deed, you will say, God be we our auld Mis John, a wadd we had him again.

A curate in Angus observing by the banes, that there were abundance of his parishioners about to marry, expressed himself thus, twa years agae whan (*ago when*) corn was dear, the lairds had a sang corn riggs (*ridges*) are bonny, but now that the corn is cheap, every fallow and hussy sing *wantonness for evermare, come to thy bed my deary*.

Mr *John Dallas*, dean of Rosse, catechising his parishioners of Ardinseer on a Sabbath afternoon, fell a railing on them thus in Irish, ye people of Ardinseer, a thrifty generation, you gather, scrape, sweep, and leave no stone unturned all the year round; what then? O Martinmas fair at Inverness is at hand, and thither must all the thrifty generation of

Ardinseer gang. What then? wha they are there, whether must they go? O there's good *Agua Vita* in John Steuart's house, thither they hurry: What then? there no mair than of it but ea chop-pin (i. e. quart,) after another, till they eat, spew and drite (*shite*) all through one another; and what does all this but the thrifty generation of Ardinseer?

Mr *Donald*, curate of Conton, having occasion to mention the verse *Tempora mutantur* in his sermon, but forgetting the latter part of it, expressed himself thus,

*Tempora mutantur tararantara rantara reerum*, which passed for good Latin amongst his Highland congregation.

Mr *Robert Monro*, catechising his people of West-ray, in Rosse, told them that the sins of Sodom were so prodigious, that God was forced to send a friend or twa to take a mends of them; when these friends were sent, they ordered the honest God's man Lot and his family out of the town, charging them not to look back; but the thieving carlin (*old woman*) Lot's wife, looked ovr her shouther (*shoulder*), for which God smote her in a lump of sawt (*salt*), adding with a loud voice, O ye people of Westray, if you had had her, monny a day since you had put her in the porridge pot.

At another time, he told the people of a dispute betwixt King David and Mephibosheth about a piece of ground thus, viz. King David and Mephibosheth met in the field, and asked ane (*each*) another how the wives and the bairns did at hame, if they should take a snuff, &c. After all, the tane bid the tother not to trouble himself about the piece of ground, for the de'il a spade should be put in't that year.

Mr *Robert Rosse*, minister of Tain, at a catechis-

ing, asked an old woman in Irish, Who made her? The deafish old woman, not willing to have her ignorance discovered, whispered him, yet so as it was overheard, I'll send you a stone of chesse the morn; he answered aloud, that it is well said, I wish all my parishioners would say so.

Mr *James Mackenzie*, curate of Nig, in Rosse, describing eternity to his parishioners, told them, that in that state they were immortalized, so that nothing could hurt them; a slash of a broad sword cannot hurt you, saith he, nay a cannon ball will play but buff on you.

July 14, 1687, a holy-day, Mr *James Kirk*, curate of Balmaggy, in the county of Kircubright, being to preach held up the tail of his coat, and begun his preface thus, Beloved, beloved, behold and see how I am torn by dogs, and pish'd upon by whores; whereupon some of the people rising to go out of the church, he said you may think this an unusual preface, but be not offended, for it is as true as strange; and seeing a tale without a reason signifies nothing, I'll make it plain to you. This morning as I walked by the water-side in my slippers, without stockings for the cool of the air, I perceived a woman raking hay, and discharged her, ordering her to prepare for sermon; but she refusing, I went to pull the rake from her, and falling backward over a hay-cock, she fell upon me, and bepish'd me, but whether out of fear or malice I cannot tell. And in the mean time, a little cursed dog that she had, fell a biting my legs, as you may see by the blood on my gown.

Here follow some notes of his sermon, which was deservedly ushered in by such a preface; his text was in *Hosea*, chap. 1. from the 2d to the 10th verse; and he descanted upon it thus. From the

words in the beginning, his observation was, that the Prophet was but a novice, Hosea the son of Beeri. *Obs.* God hath made use of vile persons ; for as this prophet was a novice, so he was the son of a whore, one Beeri, whom I can compare to none but Bessy Ray of the mill, the mother of the whore Jane Maccleland, Observe the nauseous command given to this novice, *Go ; to what ?* *Obs.* *To take unto thee a wife of whoredoms.* Beloved, strong meat for a weak stomach ; I know not what honest heart could willingly undertake it ; but since it was a Divine Command, the Prophet's poor flesh behoved to go about it ; but an aggravation of his sorrow was, to take also unto him children of whoredoms, which she had begot adulterously, and also to get upon her children of whoredoms ; a hard task. *Obs.* Some would have thought, that if there had been any comely young woman unmarried in all the land, (knowing by the Prophet's publication of this vision, that he was commanded to take a whore,) she would have given herself an ill name, that she might have had the honour of enjoying a Prophet. And no doubt but several attempted to won him, but he will have none of them but Gomer ; and what's she ? as common a harlot as was in all the land, and an ugly whore too : If it were your lot to fall with a well blooded, fresh coloured, comely woman, though you were sharply reprov'd for it, it would rejoice your spirits to reflect upon the comely countenance and sweet converse of the party. But to proceed, this Gomer was the daughter of one as good as ever did it, a whore also called Diblaim. A great condescension and humility in the Prophet, to undervalue himself at such a rate. But the first doctrine is, when he got to be yoked with the woman, the next words import, he lay with her and

begot Jezreel, as you may read at leisure. Second doctrine, when he is once in use, he insisted, and begot more upon her, namely, Laommi and Loruhammah; so that you see our proverb's good, that she's a sorry whore that is not worth the laying down. I shall not insist upon the words particularly, lest I weary you. But observing the name Loruhammah, I read this daughter was red hair'd, and such are commonly given to lust; I can resemble her to none but Jane Maccleland, the red hair'd whore that sits among you. But to come to some application, what was all this to prefigure, but for correcting and punishing the people of Israel and Judah, for their sins and abominations, committed in the mountains and high places: But our sins do exceed theirs, for we sin not only in the mountains, where these rebellious devils run to conventicles, but its come to our own parish of Balmaggy, even to the banks and vallies of it, and to the wood of the Phinnish, where Alexander Mackay the adulterer and the whore dwells; behold him, and see if he can deny the deed, says he, pointing at the man, who thereupon rising to go out of church, the curate calls after him, see you sirs, how his guilt accuses him, and his hardened conscience cannot endure reproof; and with such kind of stuff he concluded the sermon. But it was known that the curate himself, though married at the time, had got this Jane Maccleland with child, and would have fathered it on this man out of spite, because he had discovered some of the curate's former tricks, who also sent this wench to the gar-rison, then kept at Kenmure, gave her money to drink with the soldiers, that so by her converse with them, it might be judged she had been got with child there: but the thing was so notorious, that

none of those fellows would meddle with her. Then he sent her to Irwin, a town sixty miles off, where he gave bond to the magistrates to find a father for the child in his parish within a month, and to provide for it till such time. When the woman was delivered, he brought her from thence, within two miles of his own house on horse-back, gave her money, and appointed her whether to go, but forbid her strictly to let it be known that he was concerned with her: But the woman being naturally silly, discovered the whole intrigue, so that his sermon, designed on purpose to clear himself, availed him not. A little time after, this same Kirk being at Kircubright, with eight or nine of his fraternity, drinking at one Mr Corbie's house, having drunk pretty largely, he went out to piss, and setting himself to a spout, discovered his nakedness to those within in a beastly manner; which a young woman perceiving, caught hold of it with the hot tongs that she had been mending the fire with, which, to the amazement of the people, made him run flustering about the streets in his gown like a mad man, crying out, Burnt, burnt; and calling for oil, naming the place where he was burnt in the grossest manner.

Parson *Hamilton* of South Leith, before mentioned, importuning Mr *Johnson* of *Hilton*, to give him a pair of black fringed gloves which were but then coming in fashion, used this as an argument, that if he would come and hear him next Sunday, he should see him hectoring the word of God in them, and converting as many souls as there were threads in the fringe. *Elizabeth Meen*, daughter to the then Postmaster of *Edinburgh*, reproving this Parson for his bad life, said that it was a pity that such a brutish man as he, should ever go into a

pulpit, and yet that he preached so well, it was pity that when he was in the pulpit, ever he should come out of it again. To which he answered, that if he were in her pulpit, she would find reason to say, it were pity ever he should come out again.

Mr *Marr* of New Abby, inveighing bitterly in his sermon against his parishioners, for not paying their tithes, and perceiving the people going out and leaving him, said, in great passion from the pulpit, You will not stay and hear; but if the Commissar Court, (i. e. the Bishops Court,) and Robert Brown of Bishopstown stand, though you should run to hell, I'll have my tithes of you. Note that this Brown was a Papist, and Balliff of the Barony. Accordingly Mr *Marr* went to Glasgow on the Monday following, and took a lease of the tithes and church-lands from Archbishop Carncross, and thereupon pursued the people, summoning them to answer in three several courts at the same hour and on the same day, at thirty miles distance, knowing that it was impossible for them to answer at all of them; and so procured three sentences for his demands, which he exacted with all imaginable rigour, driving their cattle to market towns to sell them, so far, and in such bad way, that many of them died; for which he never gave any compensation, but ruined many of the best of the parish. This same villain, a little before the abdication, invited some popish ladies in his parish to such a house, whence they should see him enter the Church next Sunday in Priests habit, which he accordingly performed, to the profaning of the day, by a scuffle betwixt the ruffians he had brought to defend him, and his parishioners who made at him so, that there was blood on both sides. Upon this he was forced to leave the parish for a time, and lodged with the

parson of a neighbouring parish, where he and the curate of *Traguir*, with another parson, having vizards, watched the Lady Kirkhouse, and some other gentlewomen, as walking in the evening for the air, and having chased and overtaken them, Marr threw my Lady down, but she being strong, overcame him, and laming him with a kick on the knee, assisted the other two gentlewomen, and so foiled the three curates. Marr was so noted for his debauchery, that he was called the bull of his parish.

Mr *Anderson*, late curate of Terreglea, preaching on the words *Watch and pray*, told the people there was great reason for watching, seeing we were encompassed with tempters; for, says he, there is Belzebub the auld fox, who fell when the word *Ho* was cryed at the angelical rebellion; and since that time there are many new upstarts, as twa year auld devils, year auld devils, half year auld devils, and month auld devils. All the time of this sermon, he had his eye on another man's wife called Dalzel, whom he followed out of church, and told her, that, among all the devils he had named, there were none that tempted him so much as she. At last being taken in the act of filthiness with a foolish slut, he fled the country, and has been since that time entertained as a minister near Carlisle: It being pretty usual for our Episcopal debauchees to be provided with churches in England, on pretence that they were turned out, or could not live in peace, because of the Presbyterians. An eminent instance there is of one

Mr *John Ramsay*, a west-country parson, formerly chaplain to the Lord Reidford, whose lady's maid he got with child, which he endeavoured to make abortive; but, failing in that, he forged Bishop

Paterson's hand to a warrant for marriage, which was solemnized by the profane beast Charles Forrester, chaplain to the Castle of Edinburgh, while it held out against their Majesties; and in a little time after she was brought to bed, which being unwilling to have discovered, he hired an old bawd to carry the child to Leith and drown it; but Providence ordered it that the child cried out rufully in the street, the people took notice of it; and a compassionate woman called her in to warm it and give it a suck, who, observing the hagg, and suspecting the truth, sent for a constable and a minister, who examined her, and finding her answers vary, were for having her committed. The parson, hovering about the door, fearing the issue, came in and owned that it was his, and that they were carrying it to be nursed in Fife. • Waugh, the curate of South Leith, knowing him, answered, If it is yours, it must be a bastard; the other replied, No, for I am married; and at the same time produced his counterfeit warrant under the Bishop's hand, which Waugh discovered forthwith, and called him a forging rascal, he knew the Bishop's hand better than so; and then charged the constable with him and the old woman. But Ramsay making his escape into England, is now a preacher in a church in Hartfordshire, and, as I am informed, an active man in the publishing the *Scots Presbyterian Eloquence*.

Another concerned in that worthy piece I understand to be Mr *Andrew Cant*, now a vagabond at London, formerly curate of South Leith, who being a notable brawler, fell out with one Macqueen a Highlander, with whom he exchanged several bastinadoes, so that there was blood and dirt on both sides; and, being at last suspended for such immo-

Well but as for his pious conclusion with the royal martyr's prayer in the EIKON BASILIK, I cannot but observe that it is very homogeneous for a pamphlet begun with lies and blasphemies to be concluded with a counterfeit prayer, which was never the royal martyr's though some good Prelate or Prelates imposed their own brat upon the world in the King's name, as Dr Walker of Essex hath now made it evident, and every one knows that he was a poet of their own.

---

### PART III.

It being an uncontroverted privilege of mankind, to use all lawful means for the defence of their reputation when attacked by malice; and there being no method better nor more approved, than to convict the calumniators of notorious crimes, it cannot be justly reckoned any breach of charity, to give a true account of the morals of some of our Scots Prelatists, to let the world see what sort of men they are, and how little credit is to be given to their evidence, wherein they have quite outdone their brethren the *Irish Dear Joys*. And seeing it is customary when men have occasion to use fulsome expressions, to usher them in with a *honus sit auribus*. I must beg the modest and grave reader not to think that I have any design either to debauch him, or to please the profane Hobbists of the age, who though they pretend to be the only masters of reason, yet have not so much as to distinguish betwixt the truth and purity of religion, and the hypocrisy and profanity of many of those who profess it. Then seeing our enemies have abandoned religion and morality, there is no cause to be surprised at the in-

stances following: for nobody will reckon it the painter's fault, that he draws a Blackamore in his natural colour.

We need not insist much upon the late Archbishop Sharp, seeing his knavery in betraying the Presbyterian Church of Scotland, whose cause he was intrusted to manage, his notorious practice of lying, adultery, cruelty, sorcery, &c. were the common theme of discourse for many years.

Bishop Honiman's perjury and fatal end, being torn to pieces by the devil, like Dr Faustus the conjurer, and not without good reason to think for the like cause is universally known.

Dean *Hamilton's* sodomy, of which he was convicted by eighty-eight witnesses, most of whom he tempted to the villany, was evident to all the west of Scotland; and yet his brethren of the clergy furthered his escape, and protected him from justice, till he had an opportunity of flying first to Ireland, and thence to England.

Archbishop *Paterson's* being a common bull, kissing his band-strings in the midst of his sermon, according to his compact with a woman whom he would have debauched, to let her see he could remember her at that time: His tobacco-box made like a man's privities, which he used to produce when in company with women, to usher in filthy discourse: His complement to a young gentlewoman whom he tempted, telling her what an honour he would think it to kiss the fountain whence her virgin water proceeded: His discourse to another who told him, that such practices would bring him to hell; his taking her by the —, and answering he could go to hell and take the devil by the beard: His being catch'd in the act of filthiness with one of the Dutchess of York's

does those commonly charged upon Quakers and Antinomians, on the Presbyterians, as *Let the Lambs of God play themselves, &c.*, or if we should take the stories of the author of *The contempt of the Clergy*, or *the Cobbler of Gloucester*, and new vamp them, as he does some other old stories, we needed not want a Magazine to please the debauchees of the age, and make all religion seem a cheat, to the offence of modest eyes and ears, which our author would have you believe he is so tender of, that page last he tells you many of the worst expressions are purposely omitted; and because he is conscious to himself that he deserves no credit, he grants the incredibility of what he hath said, but with a high protestation of his veracity; though the poor man is as unhappy in his apology, as the common swearers are, who being reprov'd for swearing, will tell you with an oath that they do not swear, it is become so natural to them: And just so is lying become to this worthy author; for he tells you, to excuse his lie, that many of the worst of the Presbyterian expressions are purposely omitted, which will appear to be a lie itself, if considered that he charges them with saying, that *Christ was drunk or doting when he made the Lord's Prayer*;—that *he would be ashamed of it were he in the world now*;—that *they can make better themselves*. He charges Mr Kirkton with saying, *Who would ever have thought that the Holy Ghost should have another man's wife*. On Mr William Veitch, that he said, *God was a Doggie in Heaven*.—On Mr Kirkton, that *he believed Abraham run out of the land of Canaan for debt*.—That another said, *Joshua's making the Sun stand still, might be believed, because heathen writers told them, that Jupiter made a night as long as two, that he might get a longer time to lie with Alcmena*.—

On the head of a College, supposed to be Dr Rule; that in his prayers he said, *Lord give us thyself, in earnest of better things* :—And praying for Ireland, that he said, *I trow I have nick'd you there Lord*, meaning, by way of reproach, that he had done nothing towards that kingdom's deliverance; and that *he would not end without that old musty prayer called our Lord's*.—And of another, that *he should have reflected on God as an infidel, in not providing better for his own people*.—On Dr Rule again, that *he was for pleasing the King, and taking Christ in his own hand till another opportunity*. And yet our author would have you believe, that he hath purposely omitted the worst of their expressions. Now truly for my part, I think nothing can be worse than blasphemy against the Holy Ghost; and here are as gross instances of it as can be.—It is true our author has bid fair to outvie the author of *Hes* himself in that faculty; and if he can produce greater blasphemies than those above cited will upon due consideration appear to be, he may cope with him for blasphemy too.

Now, to conclude, this author would fain have it thought, that his design by this foul-mouth'd vomit, was not to render the Puritans ridiculous, though the contrary is evident enough; but we would have him know, that truly the Puritans are so far from thinking that he hath made them ridiculous, that they plainly perceive he has made himself and his party so; and the whole of his work being a meer *brutum fulmen*, nothing else could justify the trouble of answering it; but lest the fool should be wise in his own conceit; and that the same being spread amongst strangers who are ignorant of our affairs, might perhaps be believed by some.

tract their evidence as malicious; and the judges being also blinded with gold, put of the trial, so that he had opportunity to escape for England, where he is a preacher; and I myself had information from a young man in London, to whom he proffered such bestiality.

Mr *George Young*, curate of Kirkmaiden, and Mr *James Adamson*, of Stonykirk, being with their wives at a wedding in Luce, drank so largely, that both themselves and wives were fuddled, and in their cups made a paction, that they would lie all in one room, and use their wives at the same time, that they might see who continued longest. The word of command when to begin, they agreed on, should be, *Mount you brother*, and he that had first done, should say, *Ground your pihe*. A villain hearing the bargain, as soon as ever the women were a-bed, changed their clothes, and laid the one by the other's bed-side; so that the curates being tipsy, and taking no further notice, but going to the beds before which their own wife's clothes lay, they performed their bargain, several persons whom this knavish fellow had acquainted with it, listening and hearing the signal above-mentioned, and *Adamson* cry, *ground your pihe*; so that they horned each other.

The curate of Parton, who was also laird of Enterkin, and reckoned one of the most moderate among the clergy, being in company with Baillie Newland, and two or three more at Levech-mill, they drank hard till night, and then sent for one *Catharine Haliday* who lived near the place, and having made her drink largely, they sung songs about, the curate beginning; after which he went to the door, and sending for the woman to come to him, they stayed out an hour together, and when they returned, the woman's head-clothes were wet behind, and the

knees of the curate's stockings, and his hat also wet. Thus she went out successively with them one after another. And amongst them she was got with child, but knows not on which of them to father it.

Mr *Alexander Sangster*, curate of Kirk-patrick, persuaded one *Carson* of Pennacay, (an ale-seller,) that as the bible was true, there was a world in the moon, furnished with all manner of delights and pleasures, and amongst the rest, with the finest women that eyes could see, and advised him to go thither with him and get wives. Carson replies, I am married already, and must not commit adultery. The curate answers, It will be no adultery, seeing it is in another world; and so prevailed with him to go into the Isle of Heston, that from the top of a hill they might ascend in a cloud of dew to the moon; but when they made the experiment, they found their britch too heavy for their heads.

Mr *Lion*, curate of Er, his wife having run away with Dr Maccleland, he sent a party who took her from the Doctor by force; but a month after she run away again, at which Lion said, when she has her fill of Mr Maccleland, I shall enjoy her in peace. But the Dr understanding that he designed to take her from him again by force, surprised the curate just as the party was gone to bring home his wife, and forced him to send his man with a countermand: So that she continued with Maccleland so long as he was able to maintain her, and then returned to Lion, who received her without a reproof. Was not this pure Episcopal good nature?

*Ninian Paterson* before mentioned, having baptized a gentleman's child, was invited to the feast, and making love to a young gentlewoman who despised him, he said, madam, What? you undervalue me, because I am little, and so too light for

you ; but ken ye no the Scots proverb, little dowgs have lang tails.

Mr *Marr*, curate of Newabbay before mentioned, being at the laird of Mabies's house, was so drunk, that he abused all who were at table with him ; for which the lady reproving him, he told her that her tongue went like the *clatter banes* (bones) *of a goose's arse*, swearing that women had *nas sauls* (no souls) and he would prove it : whereupon she caused turn him out of the house.— Being also at a Papist's house in his own parish, where he had drunk largely, he went thence to an ale-house, where he would have debauched the maid, but finding he could not, promised her money to conceal it.

Mr *Alexander Cairncross*, when curate of Dumfries, had a lusty maid named Greer, who was got with child in his service, and in travel refused to tell who was the father, but sent to her master to tell her what she should say ; who thereupon sent his servant, a young boy called Tait, that owned the child, and Cairncross has kept him in his service ever since.—The same Cairncross being Moderator of the Presbytery, received a letter from Mr *Meinzies*, then curate of Carlsruerock, renouncing his conformity to Episcopacy, and amongst other reasons, mentioned that it was so much adapted to bring in Popery, of which the familiarity betwixt the Episcopal curates and Papists was a demonstration ; at which Cairncross was so much surprised, that in a fury he started up, and said, What the devil, will we all go mad ! sure Meinzie is beside himself, for his recantation I value not, but he might have kept his thumb upon the matter. What is that ? said the rest. Are you stupified also, answered he, that knows not at this very nick of time,

that the Papists *are our necessary friends* ; but since it is so, let him be gone to the rest in the mountains, which he must do when the band comes, or else revoke ; and since he is such a fool, I had rather he were hanged than I should anger any Papists upon matters of controversy about our opinions. He was afterward made Archbishop of Glasgow, and turned out by King James, being esteemed the best of the Scotch Bishops ; and it seems could not go the full length his necessary friends would have had him.

Mr *George Brown* succeeded him in Dumfries, being half Papist, half Quaker, thou'd every man, and mov'd his hat to none ; his preaching was such, that nobody knew what he meant ; and his converse with Papists and Jesuits was notorious.

Mr *Guthry*, curate of Keir, preaching on those words, 1 Pet. iii. 19, *By which also he went and preached unto the spirits in prison*, gave his opinion, that purgatory and *Limbus Patrum* were included in the text, to which Christ repaired after his passion, and delivered some of the damned. This same blade being at Edinburgh, wrote to the person from whom I had this information, to come with a party to his house, and exercise all vengeance on his parishioners for his tithes by distress, imprisonment, and levying money, part of which he should send to him, and with the rest make merry with his wife, and be as hearty with her, as if he were present ; which the gentleman shew'd her ; and she told him she was content to obey her husband's orders : But the gentlemen being modester than she, push'd it no further.

Mr *Finny*, curate of Dornock, carried smoothly with his parishioners, till the first year of King James, when he preach'd downright popery, alledg-

ing to the people, that they must renounce Protestantism if they would be saved. Whereupon the parish rejected him; and he went to Edinburgh, whence he sent a party to plunder them for his tithes; but missing of his expectation from his turning Papist, he spent his money and turned vagabond.

Mr *Malcomb*, curate of Holywood, above mentioned, being angry with his wife for her liberality to the poor, cursed her, saying, that she was so wise as to endeavour to merit eternal life, if ever he had another wife, he wished she might come short of that wit; wherein his desire is answered, for his present wife is little better than a fool.

Mr *Hasty*, curate of Anwooth, was a common drunkard, and being reproved by one of his elders for swearing in his cups at Kircubright, he said, what the devil is that to you, whether I curse or bless here; and being told that the Sabbath was nigh, he answered, you may drink lawfully till twelve at night, and betwixt then and nine in the morning, I have time enough to dream a *rousing sermon*; but in short, he drank so hard, that he slept both seasons, of going to Church, and disappointed the people; which being so public, he run away for shame.

Mr *Nisbet*, curate of Kirk Gunzean, did usually fuddle himself when he went to Dumfries, and having divers times fallen off his horse into a kennel, was dragg'd out like a beast, having also grievously beshit himself.

Mr *Kirwood* of Sanquhar, was an ordinary drunkard and profane mocker of scripture; he and one *George Bapty*, drunk for their own shares at Sanquhar, on a Sabbath afternoon, six quarts of ale, and a piut and a half of brandy, and had not parted

so, but for fear of being observed, having changed three houses upon that account.

Mr *Austin* of Penpunt, being formerly Presbyterian, upon the reintroduction of prelacy by Charles II., wish'd twice solemnly, that God might strike him dumb if ever he preached under it; but having complied notwithstanding, the first time that he attempted to preach, he was accordingly struck dumb after reading the text, which he pretended to be a distemper; and having used physick to carry it off, attempted to preach again, but could not, though he spoke any thing else out of church well enough. So that he left the parish for shame.

The Laird of Cromar, being a melancholy gentleman, and discoursing with his Episcopal Chaplain about Suicide, the practice being defended by that unworthy wretch, the poor gentleman was emboldened thereupon to kill himself.

Mr *Clerk*, parson of Burnt-Island, receiving some tithe meal in a time of dearth, a poor woman with some starving children, begg'd some for God's sake, adding that Christ would fill up what he gave to her; he took up a handful, and said to the woman, if Christ will immediately fill up the hole again, you shall have it, but otherwise I will sooner throw it in your eyes; whereupon the poor woman went away. A little after this, news was brought him, that his mother was drowned; the poor creature not being able to subsist on his allowance, having gone within sea-mark, to gather crabs to fill her belly, was surprised with the tide, which so struk him to the conscience, that he hanged himself with a towel in his own closet.

The second curate of Stirling being accused by his elders of being drunk when administering the Sacrament, was notwithstanding continued in his

charge by the Bishop. Nay, drunkenness was so ordinary amongst them, that a drunken fellow at Edinburgh, called Jack Bowls, when reproved for being drunk in the morning, answered that he could not get room to drink in the afternoon, for then the best ale-houses of the town were fill'd with curates.

Mr *George Hendry*, curate of Corstorphine, finding a strange cow in the Church-yard on a Sabbath morning, was so enraged, that he run at her like a bull-dog, and throwing his bible at her, wish'd that all the plagues and curses contain'd in that book might befall her and her master that did not keep her better at home.

Mr *Wilson*, curate of Queens-Ferry, coming home drunk from Edinburgh, meeting a handsome wench, hal'd her in amongst some broom, and that her horse should not run away, ty'd him to his own leg; but the motion of his body while at his villany frightening the horse, he run away, and the curate holding fast by the woman, they were both dragged into the highway, and found in that posture by some people on the road, who untied him.

Mr *Robert Monteith*, parson of Carrington, being often drunk, used to beat his company; whereupon every body shun'd him, and the ale-house keepers, for the security of their guests, were forced to set watches at their doors, to give notice of his coming; which so enraged him, that in his prayers and sermons, he used to say, Lord God pour out thy vengeance on my parishioners, and as they are asham'd of me, be thou asham'd of them; if thou do it not, I have good reason to quarrel with thy justice, and call it by another name: he afterward turn'd Jesuite.

Mr *Wallace* curate of Kirkmahoe, though very rich, sold his library, nay and his very bible, preach'd any fancy that came into his head, and persecuted

the Presbyterians, from whom he used to take bonds for certain sums, on promise not to discover them to the troopers. Nevertheless betray'd them, and put their bonds in execution, to the turning of their wives and children a begging. One instance there is of Robert Neilson, from whom he took a bond of 500 merk on that account, but Neilson finding himself discovered fled—Wallace fearing that he would carry off his goods in the night, did vitiate the bond, antedated the day of payment, registered the bond, and demanded the money of Neilson's wife, who answered him, that the day of payment was not come : and in the mean time having acquainted her husband, who had hid himself in the fields, he came to Wallace about twelve that night, and demanded a sight of the bond. Wallace having produced a copy from the register, where the bond itself was lodged, and being conscious to his own knavery, and what the penalty of such tricks were in law, acknowledged it, promising Neilson, that, if he would pardon it, he would give him a commission to take the bond out of the register, which he immediately did. But as soon as Neilson was gone, he sent to the troopers at Dumfries to pursue him to the mountains, but they found him not. He was so covetous that he spent the poors money which was lodged in his house ; and it was his ordinary way every morning to go abroad and gather up the dung which had fallen from the cows in his bare hand, and carry it to his own dunghill for his glebe. At last having taken a surfeit of raw fruit, he laid himself upon a flat bed, and covering all but his britch, took juice of tobacco, which made him vomit and purge ; and in this posture he lay three days, the filth running from him like a beast, so that he was loathed by every body.

Mr *Lawson*, curate of Iron Gray, caused swarms

of troopers and soldiers to be quartered on his parishioners for nonconformity, till they were quite eaten up—Followed Graham of Claver-house, afterward Viscount of Dundee, where he kept his courts, informing against his parishioners, several of whom he caused hang. And returning drunk from Dumfries, which was but four miles from his own house, fell a quarrelling with some drunken country people, who beat him and made him blood. Next morning early he sent his handkerchief, whereon some of the blood was, to the dragoons at Dumfries, with a letter, informing that he was assaulted in his own house by the Whigs, who had almost murdered him, desiring them to hunt for them in the mountains; in doing which they found five young men who had fled for refusing the Test, and bringing them to Lawson, he swore they were the persons, and demanded revenge. The five men were kept there all night, to see whether he would recollect himself any better; and his family being examined one by one, his wife and all of them declared that he came home bloody, but that no person came near the house with him, nor assaulted him in the house. But his word was taken, and according to his demand, the five men were hanged on a tree, whence he might see them from his window, though they declared to the very last, that they never hurt nor intended any hurt to Lawson. Now, I would ask our Prelatists, whether they think in their consciences those bloody debauched beasts their curates did not deserve severer treatment than merely to be turned out of their churches; and this, and many such like villanies being considered, whether the people are not to be reputed very moderate, seeing their resentments went no higher against such monsters, than turning them out of their churches, and tearing some gowns

at the time of the Revolution, when the blessed news of the Prince of Orange's success set them at liberty from the thralldom of those task-masters. But to return to Lawson, his covetousness as well as cruelty had a share in this tragedy, for having some time before that got his parish enacted by the Council in a bond of 500*l.* to keep watch and ward about his house, and that no damage or hurt should be done to himself or family. After the execution of the said five men, he pursued for the penalty of the bond, and arrested, imprisoned, and distressed upon his parishioners till it was paid. James Roddam the taylor, and his man, being at work in this curate's house, heard and related this passage betwixt him and his maid, That he came home drunk, and his wife being abroad, he went up to his chamber, called for the maid to spread down the bed; and while she was doing so, catch'd hold of her to throw her upon it; but being drunk, and lame of one leg, he fell down a spewing, and as soon as he could speak, swore by God's wounds he would — her. The maid told him not to speak so loud, for the taylors were below, and would hear. To which he answered, By my soul I knew not that—and so let her go.

Mr *Dalgleish*, curate of Parton, having a Popish young man before him, upon the stool of repentance, for fornication, the spark holding an onion in his handkerchief made his eyes water, which the curate taking for tears, he wished that all his parishioners were such penitents as he; and comforting him, said, That it was the least of faults, and a venial sin betwixt a single man and a single woman. Adding, That if he were as thin clothed as the young man was, he could be content to be a-bed with a married woman for heat, but not to do her any

wrong: For you must understand, that this parson was so chilly that he wore twenty-one fold of cloth on him all the year, and furs on his head day and night. He left his church and turned Papist about a year before the revolution.

Mr *Alexander Ramsay*, curate of the Old Kirk of Edinburgh, while he was curate in the west-country, mortally hated one of his parishioners, who used to play upon him; and, to be revenged, swore that he assaulted his house by night, robbed him of a considerable sum, bruised his body, and cut his head with a sword through his hat and leathern cap. But, upon trial, it was found that the holes in the hat and cap did not answer one another, so the parson was farther ridiculed.

Mr *John Jeffrey*, curate of Maybol, kept always fire-arms about him for fear of the Whigs, as he pretended; and, that he might have something to accuse them of, took a quire of paper, and discharging one of his pistols against it, swore that they assaulted him as coming home from market, and had it not been for that quire of paper, had certainly shot him.

Mr *Lyell*, curate of Cannuby, in Caithness, having wrote a sermon out of a printed book, went to get it by heart; but, as walking along the shore, a puff of wind blew it off his book into the sea: So that, coming into the pulpit, he told the people that he had provided an excellent sermon, but as he was reading it, some Presbyterian deel had blown it out of his hand into the sea, but they should be no losers; for he would read the 6th chapter of St John to them, which is, says he, better than twa of it.

Mr *James Chambers*, chaplain to the Earl of Middleton when Commissioner, being made curate of Dumfries, on the 29th of May, came to the market-

place, sung a Psalm, and afterward danced and drank about the bonfires till he was so fuddled that he could not go to his house, he delated all that did not come to church, where they tied men neck and heels, and turned them like a joint of meat before a great fire, which was one of the things that gave rise to the insurrection in 1666. Being to preach on a Sabbath-day at Edinburgh before the officers of state, he was so drunk over night, that he feigned himself sick of a colic in the forenoon, and in the afternoon preaching from Psalm lxi. 1. 3. *Say unto God*, he raised this doctrine, that it was in the power of kings to prescribe forms of worship in the church.

Mr *Waugh*, curate of Borrowstounness, getting his wife's niece into his closet did villainously ravish her.

Mr *Gregory*, curate of Terbolton, was taken in the very act of filthiness upon a dunghill, with a woman whom he had picked up in the road to Irvine.

Mr *Pearson*, curate of Paisley, was seen clipping his wife's — in his garden, and then lay with her, there being several windows from other houses which overlooked his garden, whence the people saw him.

Mr *Hannah*, commonly called the dancing horse, because of his ridiculous gestures in the pulpit, once in his sermon descanted on the word *devil* thus, Take away *d* it is *evil*, take away *e* it is *vil*, take away *v* it is *il*, take away *i* it is nothing. This same curate preaching before the great officers of state on these words: *And Solomon builded the Temple*, fell into abundance of extravagant queries, as, *Whether Solomon could possibly know all his 1000 wives. Whether he got the Queen of Sheba with child*, &c. and then alledged, that it was not to be wondered at, that Solomon had so many, for the Kings of

China have as many new ones allowed them every year. Being once at prayer with my Lord Sinclair, who was dying of a gangrene in his foot, he prayed, that God would not only make the bones which he had broken, but those which he had rotted off to rejoice.

Mr *Andrew Walker*, curate of Beith, said at a time in his sermon, that *sowens* (i. e. flummary) are good victuals both for body and soul, for the body, says he, that is generally acknowledged, and that they are good for the soul, I prove, that being watery victuals, they occasion a man to rise often in the night and make water: and if it be bad weather, then they pray to God that it may be better; and if it be good weather, then they praise God for his goodness. And *sae*, says he, *beloved*, I have *pruived* that sowens is *guid meet baith for body and soul*.

A curate in the shire of Ross, was so great a drunkard, that he could scarcely be got out of the alehouse at sermon-time: and one Sunday being in an alehouse near the church too long, his elders went to fetch him, and he being aware of their coming, jumped out at a back window, that they might not find him there, and attempted also to jump over the wall of the Church-yard, but in so doing broke his shins till they bled again. And coming to the pulpit, after a short prayer, he took his text from these words of David, *By the help of my God, I leapt over a wall*. Upon which one of the elders answered, I was witness to your doing *sae*, Sir, but well I wait ye got a pair of broken shins for your pains.

I am quite wearied in transcribing the villanies, impieties, and follies of such monsters, and ashamed to be so employed, but considering that when matters of fact are charged upon any party or person, they ought to be delivered as they are; therefore I

hope no sober person will be offended at me for writing the gross expressions and practices which the faction are guilty of: indeed it may justly seem incredible, that such persons should ever have been employed as ministers in any Christian Church, but if the practices of the two late Kings, and what an absolute power they had in the government of that Church be considered, it needs not be a wonder, that they chose such beasts for Bishops, and seeing the Prelates had the power of placing and displacing the inferior clergy, the distance betwixt the streams and the fountain was not so remote, nor the channels of conveyance so cleanly, but that the corruption might easily communicate and spread: and seeing debauchery is the path-road to Popery and slavery, which was the design of the late reigns: It is not to be reckoned strange that the Scots Prelates and their hirelings, who were so active in their concurrence, should be immersed in such fulsome pollutions, of which these are but a very few of the many instances which might and may perhaps be given in due time. But by what is said, the temper of their clergy may easily be guessed at; and for the laity, who are any way zealous for them, I appeal to the nation, if they be not for the most part men void of all morality and religion: so great is the difference betwixt our Prelatists and those of the Church of England communion, whom they incense against us, and wickedly endeavour to render jealous of his Majesty, because he hath suffered the Church of Scotland to be settled on her ancient and legal foundation by the Estates freely assembled in Parliament, for which may the blessings of them that were ready to perish be upon him and his throne.

FINIS.



